THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

The Missionary and the Dictionary

THE records of the Madura Mission read that in 1849 Mr. Chandler, a missionary recruit from America, was "removed to the North House in Tirumangalam, and allowed nine months for the study of the language." The records of the same mission for January 1, 1922, doubtless contain the entry of the return of Dr. John S. Chandler to Madura from Madras, where he has just completed his work on the new Tamil dictionary. Between the beginning of the father's study of Tamil and the son's leadership in the production of a Tamil-English lexicon were seventy-two years of missionary service—that is, of a profound and persistent study of the Tamil tongue and modes of thought, Tamil traditions, temperament, and life. The child was born among the Tamils. That vernacular was his daily meat and drink at home. It was his own natural mode of communication, perhaps more so than English, and when he became a man what more natural than that he be chosen by the University of Madras, supported by the Government, to serve as chairman of a Tamil Lexicon Committee. Thus a lexicographer was evolved—a "by-product of missions," indeed.

The range of the Lexicon is very wide, including the language of the Tamil classics, technical terms in astrology, music, medicine, logic, philosophy and religion, names of plants, minerals, fishes and animals, nautical terms, provincialisms, colloquial expressions, local words current among many different classes, from the educated people of Jaffna on the east to the wild Katar of the Anamalais on the west, and those bordering on the Telugu language area in the north.

There were several native Tamil scholars, some Christian, others Hindu, associated with Dr. Chandler and his missionary colleagues on the committee. These must be granted their rightful place in this great task of gathering and defining over eighty thousand words, in the unifying of the various parts of the lexicon, in securing thorough philological corrections, and in the proper insertion of the newest technical terms. We would not take from the honor due them; indeed, Dr. Chandler would be the first to acknowledge his indebtedness to the native scholars of South India. Nevertheless, we can well emphasize here the importance of the missionary in a task of this sort. Dr. Chandler and his committee made great use of the work of another missionary. Rev. Miron Winslow was formerly of the Ceylon Mission of the Board, his work being a Tamil-English dictionary that came out in 1862 and for "half a century had no rival." This work in turn was based upon that of several other missionaries, including a Mr. Knight of the Church Missionary Society of England, who began his literary labors in 1833, and a Mr. Rottler, of the Society for the Propagation of the Gospel, who finished his lexicon in 1834. Dr. Chandler's own committee was assisted by several missionaries who drew from their own deep and broad knowledge of the Tamil people.

Missionary work has always accomplished much. Providing dictionaries is by no means the least of a long line of civilizing results.

DR. AND MRS JOHN C. BERRY

A Significant Golden Wedding

DR. AND MRS. JOHN C. BERRY, of Worcester, Mass., celebrated their golden wedding on April 10. It was a memorable occasion, made particularly so through prominence given to the missionary work of Dr. and Mrs. Berry, both in Japan and in America. As a crowning evidence of the effectiveness of this missionary service, wireless messages came from the Minister of the Home Department of the Japanese Government, Mr. K. Tokonami, and from some of Dr. Berry's friends in Japan, such as Count Makino, Viscounts Ito, Shibusawa, Okubo, and others.

The editor takes advantage of this golden wedding to emphasize the importance of the so-called "retired" missionary. Dr. and Mrs. Berry retired from service in Japan over twenty years ago. They did not, by that act, however, cease to be missionaries. Indeed, in some respects they have been able to do a greater work here for the cause of Christ in Japan and for the betterment of international relationships than they were able to do even during their twenty years in Okayama and Kyoto. We think of the many Japanese of influence that have been entertained in their home. We are mindful of the addresses that have been given and of the articles written; of the long years of medical advice given the Candidate Department of the Board; of nine years of activity on the Prudential Committee; and of the signal service rendered in connection with the recent visit of the Board's deputation to Japan—in general, of the constant missionary influence radiating from that home in Worcester since Dr. and Mrs. Berry "retired."

Once a missionary, always a missionary. All honor to the "retired!"

"Father Endeavor's" Comments on Czechoslovakia

TRIBUTES to the loyalty, devotion, and efficiency of the Board's missionaries on distant and difficult fields come to the home offices from many sources. Recently Rev. Francis E. Clark, once a member of our Prudential Committee and now a corporate member of the American Board, has been touring Czechoslovakia in the interests of the Christian Endeavor Society. In some sections of the country visited he had the companionship of Rev. John S. Porter, the Board's general missionary at Prague. Dr. Clark's comments on the life and ideals of Czechoslovakia and on Dr. Porter's work are so interesting that we quote a part of his letter, written from Leipzig, Germany:—

"Since the late lamented Dr. A. W. Clark returned home, Rev. and Mrs. John S. Porter are occupying this great field without any American helper. It is a field growing in importance every month, for Czechoslovakia is bound to be more and more the leading state of the *Little Entente.* It has a good government, a fairly stable and comparatively valuable currency, and a people intensely patriotic. The new movement 'Away from Rome' has too much politics and too little religion, as yet, to promise great things spiritually for the country. But it has done some good and promises at least abundant religious freedom.

"I visited, with Mr. Porter, Bohemia (western and eastern), Moravia and

Slovakia, and such leading cities as Prague, Pilsen, Bruno, Hradets, and Bratislava, and found that everywhere Mr. Porter was loved, and that the American missionaries had always left their mark for good."

Christian Endeavor Helpfulness

"THE meetings were crowded everywhere," Dr. Clark continues, "many people frequently standing throughout the long sessions. Though they were primarily in the interests of the Christian Endeavor movement, the straight Gospel was always preached, and I had a chance to see how the influence of the 'Huss Brethren Union,' as the churches formed by the American missionaries are now called, has pervaded the whole country. There are now some thirty of these churches, and scores and scores of preaching places connected with them in out-districts. Truly remarkable progress has been made since I first visited the country twenty-five years ago. Though the evangelical forces and certainly the Christian Endeavor movement are much stronger in Hungary than in Czechoslovakia because of the far larger proportion of Protestants in the former country, nowhere is there a more devoted, consecrated, and self-sacrificing leader than Mr. Porter, and the Czech pastors of these churches fully share his spirit. These churches are the direct offspring of Puritan Congregationalism, and often outdo their parents in the homeland, at least in their zeal for the old way and the old doctrines. Mrs. Porter, so long the devoted 'mother' of the mission, has been in poor health for some time, but all are hoping and praying for her full and speedy recovery."

Summer Conferences

EVERY church faces to some degree the problem of securing trained leadership for its educational program among children, young people, and adults. The best solution of the problem, up to date, is found in the summer conference. Ten days of intensive training at one of these conferences has given hundreds of possible leaders just the vision and practical equipment they needed to meet their home church problems.

On page 206 of this *Herald* we have printed a partial list of conferences planned for this summer, with the names of those from whom fuller information may be secured. The number of denominational conferences is increasing from year to year. These are general conferences, but with emphasis upon religious and missionary education. A special effort is made to enroll in these young people, boys and girls of High School age, who give promise of leadership. This year many of these young people will use a course prepared especially for them by Miss Mary Jenness, of Dover, N. H. The course is a series of biographical studies of Congregational missionaries at home and abroad.

More highly specialized training in missionary education is offered at the conferences of the Missionary Education Movement, included in the list. While these conferences attract somewhat older leaders, as a rule, there is special provision for the young people from sixteen to twenty in the "Servants of the King" group.

The New Envelope Series

THE well-known author of books on Japan, Dr. William Elliot Griffis, has written the April number of the Envelope Series. The title of the issue is "The Hope of Japan." The author calls it an "impressionistic sketch." He speaks of three streams converging in the thought and life of Japan today, contrasts the hopeful present with the feudal past, and suggests the relation of Christianity to Japan's salvation as a nation and as a world power. We believe that he has produced a pamphlet that could be used effectively in prayer meeting programs, as well as in other forms of missionary effort.

Kingdom Investments

UNDER THE AMERICAN BOARD

This is a new title and a new plan. It has been developed because there has been a growing demand for the idea it represents. For some years the Board has had various methods by which individuals and groups have supported the work.

A number of hundreds of churches there are that furnish the support of missionary families and catch the thrill of it. The First Church of Oak Park, Ill., has five such thrills. Flatbush, New York, maintains a missionary family in China and a nurse in Turkey.

Some individuals are fortunate enough to have the same joy. Among them the famous Mr. "X-Y-Z," whose real name even the Board officials do not know, yet who has his own missionary in China.

About 600 Sunday schools and other organized groups of young people have contributed towards all the work of single mission stations.

Kingdom Investments is really a broadening out of the Station Plan, which it now succeeds.

Here is the underlying idea. This is such a big world. So many different lands, races, and customs. There are many who have wished to focus their thoughts and prayers and gifts on some particular country.

Four fields have been selected for *Kingdom Investments*. Four countries alive with rich opportunities, and thrilling as our knowledge and intimacy grow.

This new method offers definite investments in shares of $25 each in these four lands. The size of the shares will appeal especially to those whose loyalty to the cause is great, but whose giving ability may be limited. Any number of shares may be taken. Each one covers a part of the salaries of certain well-known missionaries, the support of native churches, of schools, hospitals, agricultural and industrial work.

To churches, Young People's Societies, Sunday schools, organized classes, and individuals are here offered splendid new opportunities for definiteness of praying and giving. *Kingdom Investments* open new vistas.

What about the apportionment? Are these "specials," or do they count? All of these *Investments* do count on the apportionment of your church. They will solve the problem of raising the American Board's share, and incidentally help to raise the entire apportionment. Try them and see.

Programs, literature, and lantern-slide lectures bearing on these fields are freely offered by the Board. Quarterly letters will be sent to investors, giving the latest news from the fields in which their investments are made. Write to the Home Department, 14 Beacon Street, Boston, or the District Offices for the general folder on *Kingdom Investments*, or the folders outlining the opportunities for investments in each field.

THE FINANCIAL STATEMENT FOR MARCH, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	$20,027.77	$5,798.00	$1,158.29	$5,531.04	$2,000.00	$3,136.00	$37,651.10
1922	22,573.26	3,239.75	889.00	5,683.52	100.00	3,149.83	35,635.36
Gain	$2,545.49			$152.48		$13.83	
Loss		$2,558.25	$269.29		$1,900.00		$2,015.74
FOR SEVEN MONTHS TO MARCH 31							
1921	$268,572.10	$41,037.11	$15,134.90	$136,912.61	$8,200.00	$18,588.07	$488,444.79
1922	347,790.09	26,039.60	13,000.73	166,705.60	17,500.00	18,483.01	589,519.03
Gain	$79,217.99			$29,792.99	$9,300.00		$101,074.24
Loss		$14,997.51	$2,134.17			$105.06	

Darkest Just B fore Dawn
A Month in the Treasury

THE churches in March sent us $22,573.26, which is $2,545.49 more than last year; not a large gain but, under the circumstances, one affording encouragement. Unfortunately, individual gifts fell off by $2,558.25, so that the record is a stand-off as to donations.

Considering the other items, the month registers a loss of $2,015.74. The apparently good showing for the seven months' period, we are to remember, is changed materially when we take into consideration what came to us through the Emergency Fund in 1921, and which does not appear in the tabulation. There is actually a loss rather than a gain.

At a recent meeting of the Prudential Committee large attention was given to the financial situation, and the officers of the Board were instructed to make a study of the budget with reference to possible economies. How any saving can be made in a budget which was voted in November and became operative January 1 is not easy to see. Last fall it was considered that, on a conservative basis, in view of all the denominational activity, we might count upon an income equalling that of the previous year. We keep hearing of churches, prominent ones, too, like First of Burlington, Vt.; First of Portsmouth, N. H.; Central of Providence; First of Pittsfield, Mass.; State Street of Portland, Me.; First of Montclair, Union of Upper Montclair, and others which might be mentioned, which accepted the full Apportionment on the $5,000,000 basis and proceeded to raise the same. In view of so many demonstrations of 100 per cent success, were we not justified in thinking that the denomination as a whole might reasonably be expected to raise 60 per cent of the Apportionment this year? Can we be blamed for planning the work on that basis? What more can we say or do to state the case for our missionaries, so as to press the facts home? Do the churches take our statements seriously? do some of them consider that we say these things for purely promotional effect? We can hardly believe that. We do believe, however, that the seriousness of the case is not appreciated by our ministers and people.

As the other Congregational Societies are deeply apprehensive over the outcome of the year, it may be that in behalf of them all the Commission on Missions will devise some way of supplementing the gifts of the churches. The American Board is

eager to coöperate in any plan which offers promise and is acceptable with the churches.

* * * *

We had just written the above when there came to our office a letter from an elderly lady in New Hampshire, enclosing a check for $2,000, which she said had come to her unexpectedly and which she wanted the American Board to use as it thought best, in view of the present need of funds. The treasurer's statement next month in the column for individual gifts will show the effect of this exceedingly generous donation. We accept the gift with deep gratitude; it comes just when we need encouragement of that kind; it reveals that the Lord has his own here and there and that the work of the American Board rests on their hearts night and day. Our thanks to this good friend and all the others who are eager to help.

ANOTHER SIMON ON THE SEA OF TIBERIAS

By SIMON SIMONIAN

At one time during the recent Armenian exile I found myself with a fourteen-year-old sister in a Druze village on the Sea of Tiberias, without money for food or the rent of the hovel in which we were living. No work whatever could be found. Perhaps we might endure hunger; but to be put out of our house in the winter rains in our condition meant certain death.

Some who were hungry walked about in the market, and though perhaps they did not actually beg, others, seeing their appearance, often gave them a piece of bread. But with such a Father as I had, how could I ask others for a crust of bread? If he wished he could open the windows of heaven and rain it down. Unwilling to beg, I could only stay at home, thinking and praying.

Often, weak from hunger, I crawled to the seashore. Watching the men at their work, I thought, "How wonderful that Jesus should leave the rich of the city and choose poor fishermen as associates!" I tried to imagine which direction Jesus came from, walking on the water, and where on the sea they were when he caught Simon Peter to keep him from sinking. Then I cried, "You saved Peter from death in the sea, but I am dying from hunger here on the land."

I thought of Job, and prayed, "If You are having such a controversy with Satan, and if it is necessary that I die of hunger in order that he be put to shame, Thy will be done."

Then unexpectedly, one day, a stranger gave me two mejides ($1.60) to start business. With this I bought a kerosene box for a table, a pail, two cups, and invested the rest in buttermilk. The buttermilk had come from Magdala, the village of Mary Magdalene. In some way this fact gave me a certain courage and joy.

Though hungry, I determined not to eat anything from the borrowed money. But in two hours I had gained enough to buy two small loaves, and with these I hurried home to tell my sister the good news that God had remembered us. In three weeks I was able to rent a shop with my earnings.

After our money had increased, I proposed to my sister that we make a food different and better than any we had ever eaten before, as a witness to God's blessing. So we bought butter, and honey, and nuts, and all the good things we could think of, and mixed them all together in one dish. Remembering the days when we had been hungry, we ate it rejoicing, as a thank-offering to God, who though he had tried us had not surrendered us to death.

CIVIL WAR IN JOHANNESBURG

By FREDERICK B. BRIDGMAN, D.D., South Africa

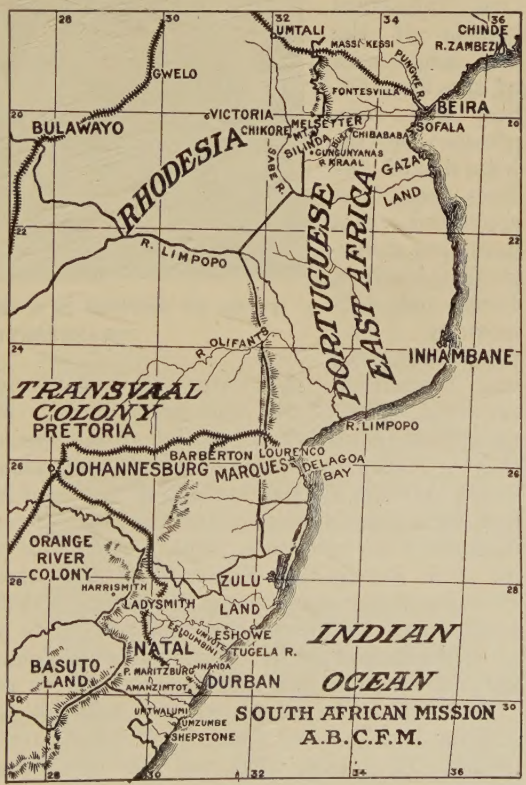
WE are in the midst of strange, feverish, hazardous days. In this modern city of nearly 300,000 we have now for nearly a week lived in the midst of rifle fire, the booming of batteries of field guns, the whirr of aircraft overhead, the dropping of bombs and dynamite explosions. And what is true of this city is in varying degree true of the Rand, with its half million population. The hospitals are overflowing with the wounded and the morgues are no longer sufficient for the depositing of the dead, who as yet lie unburied because the revolutionaries refuse to exempt even funerals from attack.

REV. R. E. PHILLIPS

REV. F. B. BRIDGMAN

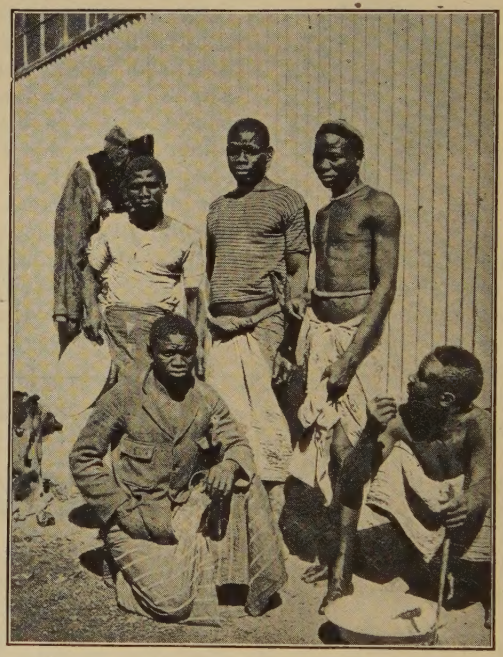
The municipality of Johannesburg covers an area of about six miles radius from the Post Office. Our house is located two miles east of the Post Office. As I write a pitched battle is in progress about half-way between our house and the Post Office. The Government forces are using aircraft for bombing, Maxims and tanks in addition to other arms. The revolutionaries are entrenched in business blocks, houses, barricades, etc. They appear to have no lack of rifles and ammunition, some Lewis guns, and plenty of dynamite, which, of course, is used in large quantities on the mines. The danger from sniping is everywhere, as the homes from which the Reds come are scattered over most sections of the city and Rand.

Last Saturday fighting came uncomfortably close to our home, as a street battle raged only four or five blocks away, with no assurance that our own dooryard might not become fighting ground. So far I am thankful to report that no bodily harm has overtaken either the Phillips family or ourselves. But we are very anxious for native workers and constituency up and down the sixty miles of the Rand. All communications have been cut for nearly a week, and we have no idea what may have happened, particularly as a week ago today, peace-



ful, unoffending natives were being attacked and murdered by bands of white men. Citizen soldiery have been pouring in from all sections of the Union; the Government now has the situation fairly well in hand, and I hope in a day or two to be able to visit all parts of the Rand and ascertain how our people have fared during this time of anarchy.

We believe the imminent peril of the overthrow of constituted authority and the setting up of Soviet rule has been averted, narrowly averted. Five days ago the loyal forces were getting the worst of it. One important section of the city, a mile west of the Post Office, was completely in the hands of the Reds, and they converted that part into a veritable fortress. It was only this morning that this stronghold was bombarded, then stormed and captured. The worst and most discouraging feature of the entire situation is this: that members of our South African Parliament are at bottom very largely responsible for this upheaval; and even today these Laborite and Republican Nationalists in Parliament are denouncing the Smuts government and condoning the reign of terror instituted by those who seek the overthrow of law and order.



TYPES OF NATIVES IN A MINE COMPOUND, JOHANNESBURG

A few lines in retrospect will help explain what is now happening: I have no idea, of course, what you may be getting from the papers, so I must risk recounting what you already know. As has happened in other parts of the world, so here, the industrial situation has been working up to a crisis for a year or two. The continued fall in prices, particularly the drop in the price of gold, has manifestly made it impossible for the mines to continue to pay war wages. Nor could the mines continue to ignore the inefficiency of large numbers of white miners, the tendency to loaf on the job; the white overseer taking it easy and drawing top wages, while his gang of natives did the actual work on practically pre-war pay. The fact is that many white miners could be dispensed with and semi-skilled blacks substituted but for the industrial "color bar" which forbids the blacks, however capable, from doing certain classes of work.

Months of negotiation as between mine operators and the labor unions came to naught. Finally the Chamber of Mines announced that from January first certain alterations in the terms of employment would go into effect, also that certain grades of semi-skilled work would be thrown open to qualified natives. Failing such changes, the Chamber declared that a number of mines now working at a loss would have to be closed down entirely and some 10,000 white miners would be thrown out of employment;

INSIDE A MINE COMPOUND

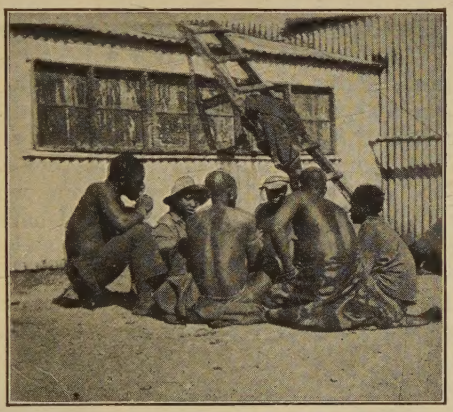
High walls may not a prison make, but they suggest one, at least

while under the proposed changes only about 2,000 whites would lose their jobs.

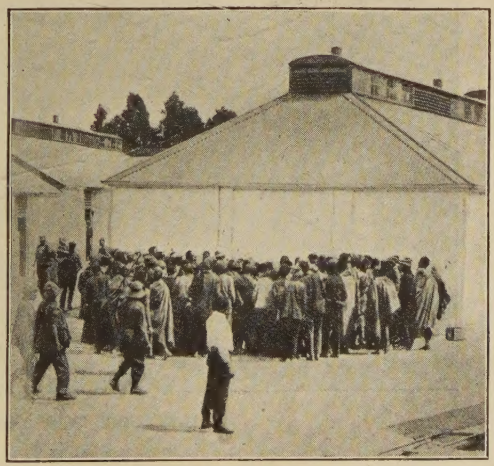
The reply of the labor unions was an immediate strike of all trades, a strike which has been in force since early January. From one end of the Rand to the other the strikers were organized into *commandos* or armed bands which have grown bolder and bolder, committing many crimes against alleged "scabs," burning of houses, murders, and so on. This reign of terror has grown more and more horrible, until two weeks ago a general strike was declared, then the attacking and killing of unoffending natives, then clashes with the police, then the outbreak of revolution under the manipulation of International Socialists, then martial law, followed by civil war, so far as the Rand is concerned.

The outrages of the past days are almost beyond belief; we might as well be living in Russia or Armenia. And yet I should add that out of the some 24,000 whites on strike, it is only a section, say 8,000 to 10,000, who have played the outlaw and hooligan. These, mostly Boers, have "held up" the community and the Government. And why did the Smuts government permit these *commandos* at all? Why was not the movement nipped in the bud? Because of politics, miserable, dirty politics, politics instead of patriotism on the part of the Labor Party and the irreconcilable Dutch Nationalists who seek to get into power and seem to prefer anarchy to the rule of Smuts.

But what of the natives, especially the 300,000 here on the Rand? The effect of the strike on the mines was to throw 180,000 of these into *enforced idleness.* How have they behaved? The testimony of White Johannesburg is that all natives here have conducted themselves in a *most exemplary manner.* They have suffered many losses and hardships from the strike; but they have kept aloof from the quarrel, have been patient and law-abiding to a degree. Even



GAMBLING IN A MINE YARD



A GOSPEL SERVICE INSIDE A MINE ENCLOSURE

when some of them were wantonly set upon and killed, yet the natives, though deeply stirred and though they had it in their power to wipe out the entire white population, still curbed their promptings for revenge. But the blacks have had another ugly revelation of the savagery of which the whites are capable. An object lesson which will bear horrid fruit some day.

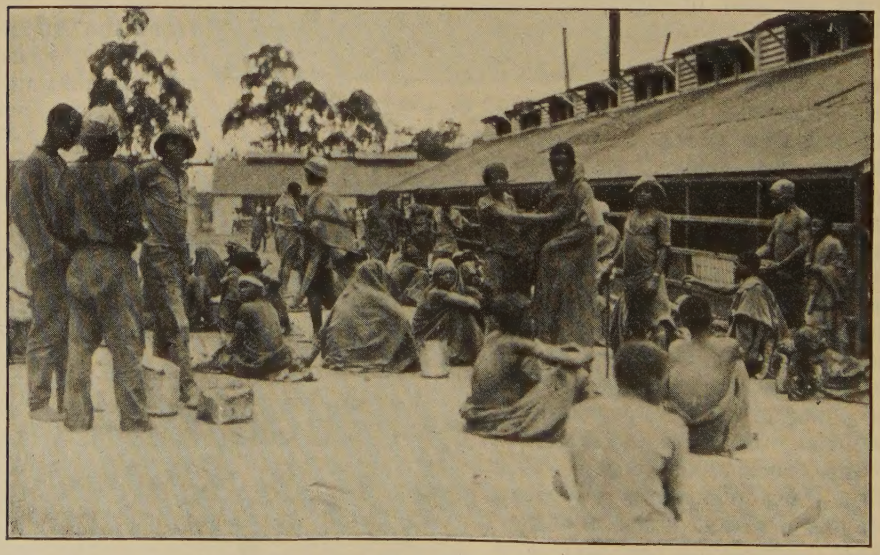
I am glad to report that your staff here has been of some service in helping the natives to be of good repute during these troubled times. As an emergency measure, Mr. Phillips has been obliged practically to drop other forms of endeavor and to devote his energies to doubling up the movie programs in the compounds where these tens of thousands of idle natives were virtually imprisoned. The Mine Managements were keen that this be done. So last month, for example, Phillips was responsible for about 330 free cinema shows in the compounds. This was a real contribution to the contentment and well-being of the natives.

While our evangelistic work has naturally been more or less upset and made more difficult the past two months, yet on the whole our people have held together and continued the services remarkably well. Of course the last week of war conditions has paralyzed everything, but whether we have suffered loss of life or property along the Reef I have yet to ascertain.

While the attempted revolution is nearly suppressed, yet there is no settlement in sight of the issues involved in the strike. As for general commercial business, Johannesburg itself has seen none for two months, no street cars, no power, and some of the time no light, and terrorism everywhere.

A more cheering result of the upheaval will probably be this. I think it almost inevitable that a larger measure of industrial and economic justice will soon be accorded the native. While the strikers have been shouting "a White South Africa," the natives have been given a chance to show what they can do in many lines of work from which they have been arbitrarily debarred.

March 14, 1922.



IDLENESS IN A MINE COMPOUND

Nothing to do but sit

THE LIVINGSTONE LETTERS

LETTER NO. 2[1]

BANKS OF RIVER ZOUGA, 19th August 1849

MY DEAR BROTHER CHARLES:

The first question you will feel disposed to ask when you see my hand again will probably be, Has he reached the Lake about which he mentioned his intentions in his last? Yes, by the goodness of God I reached it in safety and am now in my return on the banks of the River Zouga, which seems (although it does not) to run out of the Lake towards the Nor-East. We struck this beautiful stream on the fourth of July last and when I first tasted its pure waters I remembered the day of your adopted country's "Declaration" and wished that as you, as a good citizen, were no doubt commemorating that great event, it might yet be granted to me to celebrate, with some of the benighted inhabitants of these regions, the day of freedom from the bondage of him who has here for ages reigned with undisputed sway.

It is truly, as you remark, a great blessing to have one's own chains knocked off and to be sent to our fellow prisoners—those who are yet led captive by the Devil at his will—to proclaim liberty to the captives and the opening of the prison to them that are bound. An inestimable privilege indeed. I have been accompanied by two gentlemen who came from England for the express purpose. Both have shown very great kindness. And as a party of Griquas made many and persevering efforts to cross the intervening desert last year and failed, without the knowledge of the language and people which my life among them has imparted, no European would have succeeded.

You must not think lightly of the difficulties we had to encounter. The Griquas above mentioned had 15 waggons and as they expected to get them all filled with ivory and as this commodity sells at about four shillings per lb., and being inured to the climate, the love of gain made them struggle bravely. But the want of water compelled them to desist. Our oxen were twice nearly three days without water. The chief of the Bamangwate, being opposed to our going past him to the regions beyond, sent people to drive off all the Bushmen and Bakalahari located near our course in order that no information might be gained of water from that source.

These people have "sucking" places in the desert. They insert a reed into the sand around the end of which is tied a bunch of grass to act as a sort of filter. The sand is thrown into the hole again so that only the free end of the reed is seen. The water is drawn up into the mouth and thence into their water vessels which are only ostrich egg shells. By making wells in those sucking places we obtained good supplies of water

[1] Copyright 1922.

three times. But the people having been driven off we had no opportunity of addressing them about the water of life.

I shall not attempt a sketch of the journey. A few of the more remarkable incidents, etc., will interest you more than an account of inyokings and outyokings—no water—heavy sand, etc., etc.

The desert itself is an interesting subject. It is not, as one might imagine, a vast plain without grass or trees—there are abundance of both. Nor is it uninhabited. It is peopled by both man and beast. Water however is extremely scarce. And humanity in consequence appears in its most abject form. I shall tell you a little of the wild animals in a subsequent part of my letter, but will now draw your attention to the poor Bakalahari and Bushmen of the desert, with thin legs and arms, large protruding abdomens and countenances showing evidences of the hard life they lead. There is nothing inviting in their appearance. They are continually exposed to exactions by the adjacent Bechuanas, who make occasional trips for the purpose of collecting skins, etc., from them. They are too often at variance among themselves. We caught one poor old woman engaged in setting traps for small animals. She led us to water and would gladly have gone away back 7 or 8 miles in the dark had we not constrained her by presents to remain over night.

Many of the Bushmen have taken up their residence on the River Zouga and as it abounds with fish, game and edible roots they are much better looking than those on the plains. I was much pleased by observing one of the kind provisions of Providence in the desert. A slender plant about four inches in height and about the thickness of a crow quill leads down to a root like a large turnip and that is composed of soft cellular substance full of pure cold water. It is usually more than a foot under the soil and has winged seeds; but how it manages to insinuate itself so deep and when there make elbow room for itself and displace ground so much harder than itself I leave you to decide. There are several of the same sort—designed to furnish fluid to the thirsty inhabitants. Another however penetrates still deeper—has a large root possessing more solidity and yields a nut above ground which we Africans are rather fond of.

Several of the wild animals are independent of these interesting plants, for by the universal testimony of the natives they go many months together without ever tasting water. The Eiland (Eland), for instance, an animal as large, or larger, than the largest ox you ever saw and very much like one except the horns, becomes exceedingly fat without tasting that liquid. The gentlemen of the party having horses killed several; the fat bulls having no speed it is an easy feat to gallop alongside a herd and single out the best. The meat is decidedly superior to beef, and our pantry was well supplied therewith during the desert portion of the journey. I wonder some of our rich men do not take the trouble to introduce it into England or America. But it is scarcely known. I never saw a good likeness of it. It is found in the desert in large herds. I have seen about 500 at once.

The genus buck and several other antelope have the same power of abstinence; and yet when their stomachs are opened the contents are quite moist. They have been known to exist in some parts of the Colony where, except in the rainy season, no water can be found within 30 miles. I think the native testimony deserving of credit as well, for they can in this case have no motive in asserting what is untrue. When we reached the Zouga we thought our object gained, but though by the trocheameter we had travelled 300 miles, we had to travel nearly 300 more before we saw the broad blue water.

But our course now lay along what we all think a glorious river; the water, clear as crystal and quite soft, seems to be melted snow for this is not the rainy season, yet the river is rapidly filling and from being comparatively low and stagnant has assumed an appearance of fullness flowing at the rate of 3 miles an hour. Unlike most rivers the higher we ascended it became deeper and wider. Our course was about N. N. W. for about 100 miles. Leaving all the waggons except one we proceeded about 180 miles to the westward, and having reached the town of the Hatavona we rode about 6 miles farther to look at the broad part of the lake. Our latitude at the upper or N. E. point, just opposite to a Palmyra tree on the point of land which runs into the lake, was 20° 20′ S. Our probable Longitude 24°, but though I give you this as the nearest guess I can make, you must not receive it as the true one. I have a beautiful sextant but no chronometer. Kolobeng we assumed to be in 26° E. Long. and our reckoning was made on that assumption. The Latitude of Kolobeng, 24° 38′ S., and all the other latitudes I inclose I can speak of as correct.

We cannot form a very clear idea of the extent of the Lake. A native informed us that they can reach the narrow portion at the N. W. in 3 days, that a large river enters it at that point and by the statement of an intelligent *makoba* I understand that the Zouga is supplied by a large river from the North called Tamanakle, and this river is connected with several others running N. N. E. all of large size. The air around the lake was remarkably keen and increased our appetites amazingly. It seemed to me a great deal cooler than at Kolobeng. Water boiled at 207½° which would shew an altitude above the level of the sea of little more than 2000 feet.

The periodical rising of the river is reported to be effected by a chief, in a country to the North called Mazzekwa, killing a man and throwing him into the water. The country beyond is reported to be hilly and densely inhabited. The rise of the water is looked for as of great value to the people for with the rising waters come great shoals of excellent fish. These are caught by means of nets made of a weed which is very common on all our rivers and is of great strength. The people who live on the Lake and adjacent rivers are called Makoba or Bazerze, a totally different people from the Bechuanas. They shew but little skill in the art of canoe making, generally following the shape of the tree filed on—although that may have had some resemblance to the letter S. They reported that their countrymen situated on the large rivers to the North make much larger and finer ones than theirs.

There was a manly frankness about these inland sailors which won my esteem immediately. As the waggon pursued its course along the banks I frequently followed its windings and turnings in one of their primitive crafts. I collected about 300 words of their language and of these not more than 21 had any appearance of being derived from the same roots as the Setchuana. The numerals have most resemblance to that tongue. Many of them speak Setchuana fluently. Oraja is the name for the Deity in their language. They possess a fragment of tradition of the Flood; and have a great variety of charms placed in different parts of their villages.

I do not at present remember whether I mentioned to you in my last that I had discovered some time previously that all Bechuanas have had the tradition of Solomon and the harlots handed down to them. I found it by overhearing one of the Bakwains narrate it, and by careful inquiry I have ascertained that it was as well known before missionaries came into the country as now. Here we have the Makoba who never saw a white man before, 600 miles beyond Kolobeng and about as much from the West coast. (They had never heard of the sea.) yet requiring no proof or statement as to the existence of the Deity. When asked the name of God in their language, they unhesitatingly replied Orija and the plural, Madzimo.

We found the chief of the Batasana quite a youth and of no great discernment. My intention was to cross the Zouga and proceed up the Tamunakle by means of the Makoba to a chief called Sebituane. This would have required about 20 days. He saved Sechele's life in former years and the latter sent a present by us as a token of gratitude. This would have been a good introduction. But the Batasana chief prevented the Makoba living near the ford from assisting us in crossing. I made a raft, but the wood although sun dried was so heavy it sunk to the bottom as soon as I mounted it. Another kind which had been lightened by being eaten by insects, became waterlogged in a few minutes and kept to the bottom, although my lower extremities were all under water. As the part we were trying was not more than 50 yards wide, I felt strongly inclined to swim across. But the thought that I should be in the Adamic state when I reached the bank; and bullying the Makoba out of a boat would scarcely be the thing for a messenger of peace; with the inkling of an idea flitting across my imagination that an alligator might take it into his head to assure me of his entire consideration in the passage, reduced me to what you would call nearly "quite a fix," when Mr. Oswell with great generosity came forward and offered at his own expense to bring up a boat from the Cape as a contribution to the Missionary cause. I accepted the kind offer with heartfelt gratitude. Yet when turning away I experienced a pang. I never like to be beaten by anything which perseverance may overcome. Next year we hope to visit many Makoba in the boat and Sebituane too. Kind love from Mrs. L. to you. Hope you will receive this and other letters I have written you lately. May grace and peace be multiplied to you.

Love, yours, D. L.

10th October

On the opposite bank of the river I found some new kinds of fruit trees; one of large size bears a fruit about 14 inches in length and 3 in diameter. It was not ripe at the time of our visit. Another bore a fruit like a small plum, and a third had beautiful dark green foliage, like an orange tree, but it was bearing when we saw it. There were many antient and beautiful trees of kinds we know and one of which you may have read, the *Adansonia digitata,* or Baobab, which when you look at its enormous stem gives you the idea of a rock rather than a tree. We measured two and found them, about 3 feet from the ground, to measure 70 and 76 feet in circumference, respectively. It being our winter we could not observe the plants to advantage. The palmyra and Banian gave the scenery an oriental cast; but the underwood is armed with an infinity of thorns sharp, strong, some straight and long, others recurvated like fish hooks and thickly set on all sides of the branches. Naught but a pachyderm or man clothed from head to foot in leather can pass through the thickets unscathed.

We left our waggons about 170 miles from the Lake because we saw that but little of the sails would be left to cover us in our homeward course if they passed through the ordeal these thorny thickets presented. Elephants and buffaloes abound in prodigious numbers, but the river being the only water near, the people take advantage of their necessities and dig innumerable pitfalls all along the banks. They come and drink during the night and before morning dawns are generally 8 or 10 miles off. These pitfalls are sometimes covered over with great skill. In walking along it is not at all uncommon although on the lookout to find yourself suddenly down at the bottom of one. They are generally about 7 or 8 feet deep. We lost 2 oxen and a horse one night by them.

I do not feel elated by the discovery of the Lake, but I do by the thoughts which the rivers North of the Zouga engender. If any dependence can be placed on the Makoba who traverse them, they are numerous, and the Lake is at the bottom of a delta formed by some large river running north and south and dividing into numerous rivers before they change their course and flow away to the East. There probably they form the Zambesi. This main trunk must come a great way, and it is said from a hilly country. Is this not a highway for missionary enterprise? You see what I mean by the enclosed sketch—the dotted lines shew what I put down on native report.

We are now in our return and expect to reach Kolobeng in about two months. A weary way, Charles. Yet the privilege of preaching to sinners the way of life counterbalances all. I shall leave this space to be filled up at home. 196 miles from home yet, on 27 September. Last letter I got from you, and answered it, was that in which you had kindly inserted some of the "fixings" of your lady's head. We find the desert much drier than when we came in. I am now waiting for oxen, which had been quite done up for want of water and were sent on about 32 miles to water. I wish they would come. I long to see the children,

poor things. There is no lack of food, eilands abound. We could have three or four every day. We are standing at a place where we have made wells and have a good supply of water, but the oxen could not wait till we had dug and until the water oozed out of the sand. We shall leave two of our number at a water, in front, and take all the oxen to Kolobeng. We shall then send back fresh oxen for our companions.

The dotted lines near the Lake shew the probable course of reported rivers & the waters at which we halted. Ngami means great water. The N is sounded like the Spanish n, the g being inserted to shew that it had the ringing sound. If spelled Ingami it would be like the sound only the I must not be heard. If you think proper you might publish a portion of this letter in America, as it is of importance to let it be known that the discovery is entirely owing to missionary enterprise. The course of the water is indicated by arrow heads. The Lake seems to lose its water chiefly by evaporation. Whether when full the part of the river marked C changes its course when the Lake is full and serves, too, to supply the Zouga in its Easterly course, I do not know.

100 miles from home. Have just heard by a messenger that Mrs. L. is ill and so is Thomas. I need resignation to the Divine Will, whatever that may be. I hear from the Directors (of the L. M. S.) that they have made enquiries about you and are much pleased with the result. But the fact of your being engaged is an obstacle as they have been forced to adopt a rule to send out unmarried folks only. They may return and marry when their health seems capable of standing the climate. Their funds too are low and an interview being indispensable they seem to fear lest they should be obliged to pay your passage to England. I told them of your engagement because I knew that is one of their leading questions.

Well, Charles go out in the Yankee way. They (the American Board) don't take slave money now. I wished you to be connected with the same society as myself, partly because you are my beloved brother and partly because my connection with the L. M. S. (London Missionary Society) makes me aware that we have right good missionaries and I felt persuaded you would be one. But God will guide you. They say many kind things about you, and will probably be sorry when they find you have presented yourself to another, though kindred, society. If you are sent out by the American Board you will not be taunted with having shot them for not buying opium,[1] and this, since you mentioned it, has had great weight in my mind. It, in itself, would almost have determined me to go out as a Yankee. May God bless and guide you. Remember me kindly to your lady when you write her.

D. LIVINGSTON

18th October

Reached home and found all much better than anticipated. Wife and children well thanks to the Lord and fall.

D. L.

To Charles Livingston, 46 Almada St., Hamilton, Scotland

[1] Reference to the English forcing opium on Chinese through the "Opium War."

MISSIONS' PART IN CHINA'S EDUCATION

By Secretary WILLIAM E. STRONG

IT is not a small or simple undertaking to get China all in one view; to see her twenty-one provinces, any one of which is larger than some of the kingdoms of the world; to visualize the 427,000,000 of her people, in all their varieties of condition and need; to observe the Government's system of education as to its plan, its present attainment, and its lacks; to survey the missionary contribution to this field by the 130 Mission Boards of Europe and America operating in China; to study as to what part they should take in the great enterprise, and how the Christian impress can be most effectively set upon education so that China may take her place among the great nations of the world, contributing to human welfare and the establishment of Christian civilization around the globe.

Yet that is the task which was set for the China Educational Commission, appointed jointly by the Foreign Missions' Conference of North America and the Conference of Missionary Societies in Great Britain and Ireland, which was at work in China from August, 1921, to January, 1922. Such a united study of this one department of missionary work in the one land of China had been projected for several years, but with the interruptions and absorptions of the Great War its attainment was of necessity delayed until the summer of 1921, when at last it was possible to proceed.

It was a difficult matter to constitute the Commission and secure the services of those who were desired for membership upon it; consent of college trustees and state officials was required before the way could be opened for the absence of these members from their positions and important duties in the homeland. After much correspondence and many interviews, it was most gratifying to secure a personnel so excellently constituted for its task in its ability and the variety of its gifts. The chairman was Professor Burton, of the University of Chicago, who, through his leadership in the field of education and intimate acquaintance with missionary administration and the problems of China, was especially fitted for the task. Other members of the Commission were Bishop McConnell, of the Methodist Church, a leader experienced in the field of higher education; Professor Roxby, of Liverpool and its university; President Woolley, of Mt. Holyoke College; Dean Russell, of the College of Education of the State University of Iowa, especially qualified in the field of elementary education; President Butterfield, of Massachusetts Agricultural College. In addition, various leaders, Chinese and foreign, of educational work in China were drawn into service: Dr. Chang-Po-Ling, President of Nankai College, Tientsin; and Mr. Yan-Tsit-Law, teacher in the True Light Middle School for Girls in Canton; Dr. P. W. Kuo, of the Southeastern University, Nanking; Dr. Leighton Stuart, President of Peking University; Miss Lambert, Principal of the Church Missionary Society School for Girls in Foochow; Mrs. Thurston, President of Ginling College; Dr. Wallace, of the West China Educational Union, and Mr. Graybill, of the Canton Christian College. Dr. Gamewell, of the China Christian Educational Association, and Mr. Lobenstine, of the China Continuation Committee, were *ex officio* members; and Dr. Padelford, of the Board of Education of the Northern Baptist Convention of the United States, and Miss Margaret E. Burton, Secretary of the National Board of the Young Women's Christian Association of the United States, were secretaries of the Commission.

It was not only a distinguished Commission; it was also a very hard-working body. Full use was made of its time on ship board, two sessions a day being held as it sailed across the Pacific from Vancouver to Yokohama; at the same time, chance was had to confer with over a hundred missionaries and a group of Chinese students returning to China and fellow-voyagers on the *Empress of Asia.*

After some preliminary meetings and exchange of views at Peking, the Commission was divided into groups to visit different regions. Thirty-eight city centers of China were thus inspected, and between four and five hundred schools, Christian, Government, and private. All sections of the country, except West China, were visited by delegations varying from one to eighteen. From November 22 to January 24 the Commission held daily sessions in Shanghai, for the study of data gathered on their journeys or acquired by their conferences with those who had special information or judgment to contribute.

The scope of the Commission's task was indicated through a memorandum from the bodies appointing them. It left a free hand as to their methods of work, but set before them the main purpose of discovering how the educational work of Mission Boards could best serve the entire educational situation in China as it was now developing, and as its more pressing needs should be revealed. The object, in general, is well expressed in a paragraph of a letter from Mr. J. H. Oldham, which the Commission quotes in the introduction to its report, and which puts the matter so concisely and clearly as to be worth repeating here:—

"The purpose of the Commission, if I understand the matter aright, is to enable the Foreign Mission Boards —and, so far as it may desire, to avail itself of the results, the Chinese Church—to determine how their available resources in men and money can be expended during the next few years to the best advantage for the Christian good of the Chinese people. The objects of the Boards are the spread in China of the knowledge of Christ, the raising up of a strong leadership, ministerial and lay, for the Christian community, and the contribution to the general system of education of that distinctive and rich type which finds its inspiration in the Christian conception of life. I hope the Commission will attempt to state as clearly and definitely as possible the policy which with the given resources will most conduce to the realization of these aims."

The results of the Commission's work will appear in the report which it made to the bodies that created it, and to the Mission Boards which they represent. The report is very full and detailed; it will make a volume of several hundred pages, revealing an elaborateness and thoroughness of investigation such as no Commission sent to Mission Fields has before attempted; setting forth clearly and with particularity the present situation of education in China, the missionary undertakings there already in operation, together with the lack and need, and recommendations as to how it can be more economically and effectively pressed. This report is not yet published; it is in type and was submitted in New York on March 15 to representatives of the Mission Boards in America having work in China for a conference concerning it. At that time all the American members of the Commission were present. It is now to be submitted to the Mission Boards separately for their consideration. After such particular judgment, the recommendations approved on the field and at the home base will be carried out by readjustments or fresh undertakings as the way may open.

Some idea of the breadth and value of the report will appear in the titles of the seven main parts into which it is divided:—

1. The Present Status of Education in China.
2. The Plans, Purpose, and Scope of Christian Education in China.
3. Specific Types and Grades of Education; covering not only elementary to college grades, but particular lines, theological, medical, agricultural, engineering, education in the social application of Christianity, the education of women, physical education, schools for the physically defective, etc.
4. Special Problems of Education
5. Summary of General Principles and Recommendations.
6. Regional Recommendations.
7. The Cost of Education and the relative priority of educational enterprises.

This report is not only a handbook of the educational situation in China today; it reflects the impressions of trained and experienced educationalists in the different fields surveyed; their judgments both as to accomplishment and failure, the relation of missionary effort to the more extensive plans of the Government in this field; with recognition of the good work that is being done, yet pointing out the waste or inefficiency discovered. When published it will be a volume that every one interested in China's progress should read; a book also which no friend of modern missions and their service to the world can afford to miss; a revelation both of the development of missionary enterprise within the last generation and the greater undertakings and results which lie ahead. It is a document full of challenge and one which will stir the mind of every reader.

A few of the outstanding features of the Commission's recommendations will indicate better than further comment the quality of this epochal report.

The Commission holds:—

a. That Christian education should be developed with the expectation and hope that it will be a permanent part of the educational equipment of the Chinese people, becoming continually less foreign in control and support, and eventually passing wholly into the hands of the Chinese.

b. That Christian forces can do but a fraction of the whole educational task, and ought to do this in the friendliest possible relation and closest practicable coöperation with the Government educational authorities and Government schools.

c. That in view of the large expense involved in supporting medical schools, theological schools, and even colleges, these institutions ought to be fewer in number and stronger.

d. That there should be more and better schools for the training of teachers.

e. That there should be more middle schools (high schools), and better ones. From the middle schools will come the laity that constitute the backbone of the Christian community. Since only a minority of the boys and girls in the lower schools go to college, the middle school should furnish larger opportunity for occupational education of a broad and generous type.

f. That in view of the importance of the rural life of China, both to the progress of the Christian community and to the general welfare of China, the Christian forces must concern themselves with agricultural education, and especially with the betterment of the farm village.

g. That as rapidly as possible the appeal of Christian education in China ought to be unified and presented as one enterprise to men and women of that land.

h. That the relation of China to the life of the world demands that immediate attention be given to these matters.

THE SORT OF FELLOWS AT JEFFERSON ACADEMY

By Rev. HARRY S. MARTIN, Tunghsien, North China

OF the students who come to Jefferson Academy, we are getting those we most desired in very good proportions. First, there are the children of our Christian families. Many of these have come up through our primary schools and have had years of Christian training. Then there is a good sprinkling, say about ten per cent, of sons of high officials like the son of the Governor of Shantung, the son of the Mayor of Peking, sons of finance officers, and so forth. Lastly, there is a splendid bunch who have come from Government schools in country cities, largely from the gentry educational and farming class. These usually have to take a year in our preparatory class. They are slower, but develop finely. It is interesting to see them entering into the life of the school, first as onlookers, then timidly daring to kick the football or take part in the literary society, finally taking their places with enthusiasm in all school activities. Can't you visualize the working of the leaven as they go back to their village homes and tell of the new outlook on life that has come to them?

This mingling of all kinds of students makes for democratic training. Not only do they come from different stations in life, but from all over Chihli and from ten other provinces, from Canton to Manchuria. The difference in pronunciation gradually merges into the Mandarin of Peking. The Christian students do not find a hot house, but a place where they will have to prove their faith by their works. Those who enter from Government schools find an atmosphere congenial to the development of character, and they come to realize that there is something in the Christian spirit. It is interesting to watch the forming of friendships irrespective of wealth or poverty or official position. It's a piece of life with the same problems to meet that they will face after their school days. The students manage their own commissariat and kitchen, dining room and all; and have besides an executive committee of the student governing

CALISTHENICS AT JEFFERSON ACADEMY

Evidently familiar with "Camp's Daily Dozen" of Exercises

OFFICERS AND COMMITTEEMEN OF THE Y. M. C. A.

board. In choosing these officers it is the boy who can put things over who gets the votes, whether he is making his way or has a free pass on the railroad.

Speaking of the school as a democratizing agency, reminds me of an incident of last year. Before coming home from famine work in Shantung last winter, I went to Chi Nan Fu, the capital of the province, for a couple of days. I mentioned above that the Shantung governor's son is in school here. So, of course, he must call and invite his principal to dinner to meet educationalists of Shantung. The reception the governor gave Mr. Cady and me and the dinner itself merit some description, but the point is that when the son called, he came in state with outriders before and behind and with military attendant. A week later the boy was back in school. One day during calisthenic exercises I noticed him placed in front and to the side of the rest. I inquired of Mr. Hunter what it meant. "Oh," he said, "he wasn't working hard enough in his exercise and I have put him up here in the awkward squad." You see, it's not far from riding in state to the awkward squad. In justice to the boy, however, I should add that he is a remarkable student, having skipped a grade and now standing first in the Junior class. I saw him refereeing a volley ball game yesterday. In spite of his position, he is growing popular among his schoolmates.

What becomes of the students after completing their courses? you may inquire. Here is what the eighteen graduates of 1921 are doing. Seven are studying in Peking University, six are teaching in our higher primary schools, two are doing secretarial work, one is studying in the Y. M. C. A. athletic training class, one is working in the Medical School, and one is assistant station master. That is a fair sample of what they do the first year after leaving here. More will enter college later.

You call me an enthusiast—perhaps a little extreme in this matter of education? Well, I plead guilty immediately. For I agree heartily with Mr. Stevens, our American representative on the Consortium. The other day he said to me, in the course of a conversation on the situation in China: "After my experiences this last year and a half, and the more I know of the problems of this country, I am coming to feel that the only thing that can save China is more Christian education right here, with emphasis on the 'Christian.'"

At Tunghsien is a good start!

THE COMMISSARY DEPARTMENT

A committee of students which plans the meals and arranges the board of the students

A PRIEST'S LETTER

From a Czechoslovakian City[1]

DEAR BROTHER:—

You ask about my work in my field. The village in which I labor was Hussite and Protestant up to the battle of the White Mountain in 1620. After that date it was forced to become Catholic, and the people did not know of the "Water of Life," nor did I. I was not told of it in the Roman Catholic seminary which I attended. But in the late war, in which I spent four and one-half years as a Catholic chaplain, I met with ministers of various churches and denominations. I began to get a little light and I returned home somewhat awakened. I was appointed priest in this village, and I preached to my people of the light I had thus far received. They began to understand also that the Roman Church had departed from the teaching of Christ and that it was leading further away from him and not giving us his Word. I emphasized the love of Christ to us and showed

[1] An American missionary in Prague sends us the letter printed herewith as a sample of one of the many, many stories of religious conversion which are becoming known all over the Czechoslovak Mission. Priest and people together leave the Roman Church, and Protestant workers are desperately needed to give the elementary information along Christian lines.

that the Romish Church does not practice true love, but is a political power.

I began to understand that faith is something else than learning, and must express itself in deeds. My people came to the same conviction. At the close of the year 1920, on New Year's Eve, I preached about the Ten Commandments. In the midst of the sermon I heard an audible crying on the part of the hearers. I thought of Peter and Cornelius. I, in my own heart, was decided what to do.

The next day, New Year's Day, we were all planning to attend the Lord's Supper. It is the custom here to welcome the New Year with riotous drinking in the inns. That night, however, the inns around us were empty, and we gathered for the Lord's Supper. That was the beginning of the new life and was the cause of our leaving the Catholic Church. Some one reported what I had done to the Romish bishop, who called me to account for such an unusual proceeding. In his letter he threatened that if I did not come in eight days I would be put out of office.

I gathered the representatives of the people and explained the matter to them; I fully called to their attention the difficulties of leaving the Catholic Church. I told them that they would have to support their own parish priest, take care of their church, etc. But they were fully decided to leave the Romish Church. This decision was carried into effect in early January, 1921. Twenty-one hundred people left all at once the Catholic Church here, leaving in the Romish field only 200. After seventeen years of service they wished suddenly to leave me to hunger, but before the appointed eight days had expired I had left the Romish Church with the majority of my people. This church has persecuted and continues to persecute us. There is not a week that some of us are not called for some reason or other to the courts. In the villages around us the people call us all sorts of names, try to scare us, but all in vain. Of the 200 souls then remaining in the Catholic Church, fifty-three have now joined us, and the others with few exceptions attend our service, and it seems only a matter of time when they will join us.

The movement is spreading around us. In a near-by city over five thousand have left the Roman Church; in another, 4,500; and up to the present time these numbers have been doubled in the surrounding cities and villages, and our work is very good. My parish of 2,900 souls is soon to be divided into two parishes.

God brought me into contact with the pastors of the near-by Protestant churches, from whom I have received instructions for myself and my people. I have introduced among my people the Sunday school booklet, "Pomucka;" I have attended meetings in these various churches. I have gotten the hymn books, and all these things, more or less, have I introduced into my own work. I have sold Bibles for several thousand crowns in value among my people. Every week we have Bible meetings in some village, and the people come in large numbers and are reading the Bible for themselves.

A new spirit is abroad in our village. Conscience is awakened, old hurts are being put aside, people are giving as never before, and the faithfulness in the marriage relation is regarded as never before. Of course, not everything is as it should be, but there is promise everywhere.

One great hindrance is the scattered condition of our villages and the lack of priests. The former Catholic church which we are now using is cold and dark and uncomfortable for us. We receive no aid from the Government as we did as Romanists; we must take care of ourselves. In the Republic at the present time are 2,000,000 who have left the Roman and joined our Czechoslovak National Church.

FOR CHRISTIAN CO-OPERATION IN THE FAR EAST

By Prof. FRANK A. LOMBARD, Doshisha, Kyoto, Japan

AFTER twenty years in Japan, the writer has had the recent privilege of three months in Chosen and China, in coöperation with educational activities, especially in the University of Peking. He returns to Japan not so much with a new perspective as to Japan's lost opportunities, failures, and still possible success, as with a deep conviction of the spiritual loss which is taking place through the failure of mutual understanding between the forces which make for righteousness in all these lands of the Far East. The Christian forces of these lands are unbelievably ignorant each of the other, ignorant and hence suspicious or openly hostile. The missionary body is not without blame, as composed of those who might from their position be expected to have a broader and more understanding comprehension. Educational institutions, each overburdened with its own pressing problems, are largely indifferent to the possibilities of mutual helpfulness, and unable to train their students in the effective consciousness of world-fellowship. The native leaders, naturally concerned with the work at hand and the tasks confronting their respective nations, have no faith in the existence of any genuinely Christian body in neighboring lands. Condescension on the one side, hatred on the other, prevent mutual acknowledgment and coöperation. These things ought not to be. They must not continue to be, if the reign of peace is to be established in the Orient.

We of Japan, as truly as those in Chosen and China, need to take the situation into careful consideration; and these lines, written with no spirit of criticism unless it be of self-criticism, are designed merely to awaken a desire for that mutual knowledge which will assuredly lead to coöperation in our common task.

CHINA'S DEEP PROBLEMS

China is a country great in area and in resources. Her latent wealth, which thus far she has been unable to develop, is the temptation of the world, rendering the West, and Japan in particular, impatient with the inertia which all unconsciously hoards that which the world thinks it needs. The Chinese people are industrious and peace-loving, but in the mass ignorant and materialistic through centuries of struggle for mere existence. The pressing problem is economic; and this problem of existence can be solved only by that concerted effort over large areas, such effort as we think of as governmental, in the saving of the land itself, and in improved facilities of distribution.

A peace-loving people, easily governed if allowed to attend each to his own affairs, has had no experience of any national government save that established by the sword and enforced in paternalism; so that today, her latest government having failed through its own rottenness, the land awaits a new conqueror. The time is past for such conquest as in former ages from time to time gave China new governments; and the only conqueror of China now must be herself. The present struggle in China is one for self-conquest that a government of the people may be established. To further complicate the problem, the people's besetting sin, developed, it may be, through the necessities of life's struggle into a system, is "graft," "squeeze." Here is China's weakness, a weakness which makes her an easy prey to foreign encroach-

ment, an accessory to her own impoverishment, a system of corruption which in its universality has almost lost its moral stigma. Such is the dark side of China, the hopelessness which seems to call for a miracle of salvation.

THE MIRACLE OF SOLUTION

The miracle is taking place. China's problem may be economic, but its solution is spiritual; and China's only hope is in a new life which can come, even under the hand of God, only through growth which may require generations of what we men call time. Against the dark background of China's present hopelessness, two hopeful facts stand out with great distinctness: the fact of Christian education and the fact of the Christian Church.

The general ignorance is hard to realize, whether we are in the United States or in Japan, for in both these lands we are accustomed to a primary education so nearly universal as to leave for the Christian forces, as such, no service in the cause of mere literacy. Not so in China. The weakness of the government, whatever may be its good intentions, results in the rapid deterioration of its own educational efforts whether in primary, secondary, or university grade. Christian effort has, therefore, been required all along the line. Its scope is pitifully small; but from Christian schools here and there all over the land are coming young men and young women who have seen a new vision and gained something of moral strength.

The students of China today are comparable to the students of Japan fifty years ago: they are few, but eager; excitable, often illogical and irrational; but always patriotic and confident that upon them depends the hope of the future. At present they are much under Western influence. Japan lost her educational vantage ground through unwise misuse of her privileges; and her place has inevitably been taken by others. This will continue until the creation and substitution of Chinese for foreign textbooks and the development of Chinese specialists for her chief instructors.

THE NEW ELEMENT

But with all that is similar to conditions in Japan fifty years ago, a new element appears in the presence of young women students. They have emancipated themselves amazingly, and already have attained a poise and position hardly to be equalled in Japan after these decades. The educated young women of China will have no small influence in shaping the future of the country.

THE IGNORANCE OF EDUCATED LEADERS

The Christian Church is rapidly gaining self-consciousness and a realization of its possible power as a factor in the new national life. The National Christian Conference to be held in Shanghai from May 2 to 11, 1922, the first conference truly representative of the Chinese church, should prove effective, especially in crystallizing this self-consciousness. There is a devoted body of Chinese Christians, and there are able Chinese leaders; but, in church as in state, leadership which can win loyal following seems lacking. The people will move together, under certain circumstances, but are suspicious of leadership from one of their own number. Christian education must be brought to serve the Christian Church as a body for social regeneration.

With the great task before the small body of educated Christian men in China, an awful tragedy lies in their utter ignorance of and entire disbelief in the reality of any similar group with which they might hold fellowship in Japan. They desire an honest government, economic safety, social justice, the establishment of righteousness in peace; and they hate Japan as the strengthener of the

forces of evil in their midst and hence as the enemy of China. Their passion intensifies their blindness and they fail to distinguish in Japan their brothers in the faith who are struggling for the same great ideals. Christian Japan has not made herself articulate outside of her own country. Christian Japan needs the coöperation of Christian China as much as Christian China needs her.

SERVE THE CAUSE OF BROTHERHOOD

The missions in the Orient can render no greater service to the cause of brotherhood, which is the cause of Christ, than by internationalizing their activities. In the summer of 1921, at the invitation of the American Board Mission in Japan, its sister mission in North China sent two fraternal delegates to the annual meeting in Karuizawa. These were able while in the country to form firsthand impressions and to establish acquaintanceships which were interpretative as nothing else could be. This year, in response to an invitation from China, the American Board Mission plans to send representatives who may profit by attendance at the National Conference in Shanghai and thereafter at councils of the mission.

This good custom of exchange should be continued and become general. The expenses therefor should be provided by special appropriation from the Boards. Further, the delegates should be encouraged to remain with their hosts for such extended service as could be rendered in spite of language barriers; and for such service provision should be made in financial estimates. Thus the missions would be united through actual coöperation; and the churches of their respective fields be led to realize the value of fellowship until they also should exchange acceptable workers in the ministry of good will. Certainly educational institutions should be encouraged to provide for exchange lecturers, even better for exchange professors for a period of a school year, for centers of Christian culture should be foremost in the ministry of interpretation. If we can prepare the way for the free interchange of the best thought through these lands of the Orient, the dawn of a new day is at hand.

AN INDIAN COLLEGE DINNER

By Rev. ALBERT J. SAUNDERS, American College, Madura

FOR a number of years the American College, Madura, has given a farewell dinner to the two Senior Classes—the Senior Intermediate and the B. A., just at the close of the work for the Short Term, and before the University Examinations. Formerly this dinner was given in the Principal's bungalow, but two years ago the number wishing to attend that function was so large that the commodious main hall of the college had to be used. The dinner to the classes of 1922 took place in the college hall on Tuesday evening, February 28. The main hall was prettily decorated; the tables were arranged in the form of a huge triangle. Ninety-seven persons sat down to a mixed American and Indian vegetarian dinner. Several different Indian races were represented, including Brahmins and Non-Brahmins, Mohammedans and Christians, Americans and Indians—all sitting at a common table, and *eating together of the same food.*

One Brahmin young man said: "This is simply wonderful; I never thought that this was possible. Here we are, representing all castes and creeds, sitting together and eating together. It is wonderful!"

THE AMERICAN COLLEGE, MADURA, INDIA

The main building, in whose great hall the College dinner was served

Another high caste man said: "I did not think the College Dinner was anything like this; how did you manage it? How did you succeed in getting all these different races and religions to come together? And, most astonishing of all, to eat together? How did you do it?"

It is putting it mildly simply to say that every one enjoyed that evening together; and the loudest in their praises were the Brahmins!

The after-dinner speeches were of a high order. One of the chief objects of the function, in addition to the good fellowship, is to give college men an experience of a real European dinner, with after-dinner speeches in the form of toasts. One of the student speakers said by way of introduction:—

"I feel very embarrassed this evening in responding to this toast, because this is the first public dinner that I have ever attended."

And that, no doubt, was true of ninety per cent of those present that night.

There were six toasts proposed, the writer acting as toastmaster: First, to the King Emperor, George V. Reference was made to the fact that it was particularly fitting to remember the Royal family on the evening of February 28, because that was the wedding day of Princess Mary. In response the whole company rose and sang heartily the National Anthem.

The University of Madras, with which we are affiliated as a first grade college, was next honored, and the reference to the hope that Madura may yet be the location of the new university for the Tamil area of South India was loudly cheered. The Principal of the college (Mr. Zumbro), who is also a Fellow of the University, responded.

Then came two toasts to the guests of the evening—the Senior Intermediate Class, 1922, and the B. A. Class, 1922. These toasts were proposed by members of the staff, and responded to by students elected for the purpose by their fellow-classmen. Special mention should be made of the really fine speeches made by both the proposer and responder to the toast to the Intermediate Class.

These last toasts were an effort on the part of the college to have these college young men realize the great responsibilities which are coming to them in the larger life when they leave school. One toast dealt with Higher Nationalism. It was pointed out that to limit Indian Nationalism to a purely political propaganda was a serious narrowing of a great national interest. Nationalism is a profound social movement. It deals with or should aim at democracy, economic improvement, education, a purer and more inspiring religion, as well as political privilege. And our young men were urged to become interested in and to work for this Higher Nationalism.

The last toast emphasized India's international obligations. No nation in these days can live unto itself, and any leader who tries to isolate his country from the great world interests of today is a false prophet. India, it was stated, has international obligations; and if she wishes to become one of the real powers in the world she must discharge those obligations, and determine to live in harmony and coöperation with the other nations of the world.

By common consent the College Dinner of 1922 was worth-while, was a real success and was a revelation of future possibilities.

BENGUELLA, ANGOLA, ONE OF WEST AFRICA'S PORTS

The decorations of this avenue are in honor of a royal visit

CHRISTIAN AFRICAN SOLDIERS

By Rev. JOHN T. TUCKER, of Dondi, West Africa

THE native African soldiery has a most unenviable reputation for oppression, brutality, and immorality. Recently the Angolan government in West Africa has shown commendable zeal in checking the excesses committed by its servants, and among other methods decided to introduce a leaven of Christian soldiers, drawn from our mission out-stations and schools.

Last year about twenty young men were demanded from our missions in Bié, Chisamba, and Kamundongo, and were duly dispatched to the coast, where the Government headquarters are situated. Many were the hopes and fears for their future. Could they withstand the constant pressure of evil which seems an inseparable characteristic of coast life? Could they maintain a bright and glowing testimony to the Saviour they had learned to trust in their home schools? Would they still acknowledge the lordship of Christ amid their new and difficult surroundings?

Among the twenty young native Christians was a student of Currie Institute, Dondi, called Sachipipa, who hails from the Chisamba district and who had learned the new Way at that mission. He was always regarded as a strong leader, and his new experiences in the governor's barracks have brought out the finer traits latent in the African.

From the first day of his arrival at Benguella, the coast town, Sachipipa organized evening prayers and maintained them without a break. After some months of his service as a soldier, two missionaries left their up-country station to transact business at the coast and to visit the soldier boys. Their first contact with the soldiers was made under almost dramatic circumstances.

On a Sunday afternoon the missionaries set out for the barracks, having to pass the ancient Roman Catholic church, *en route*. As they neared the building, they heard music and supposed a service was in progress.

Something in the tune arrested attention. It sounded strangely familiar. Approaching the building, the tune was recognized as "Toplady," and the words were a Portuguese translation of the fine old hymn, "Rock of Ages, cleft for me." The surprise of the missionaries can be imagined!

Entering the building, they ascended the stairs leading to the room whence proceeded the singing, expecting to find a Roman Catholic service in progress. To their astonishment, they saw Sachipipa seated at the organ, surrounded by a group of fellow-soldiers and colored government employees, all singing lustily the old, old hymn of "Toplady." The group were as surprised to meet the missionaries under such circumstances as the missionaries were to find native evangelical believers in such a place. After all had recovered somewhat from their surprise, there followed explanations. Sachipipa had gained the friendship of the priest's acolyte, who invited him to the church building on Sunday afternoons to have a song service. Here, therefore, a gathering assembled every Sunday to worship God and to praise him for the life-giving word. Here "the passion for souls" found expression, as Sachipipa had gathered around him not only his fellow-believers from up-country, but a number of mulattoes whose lot is not a happy one.

Leaving the church, we proceeded to the barracks, where evening prayers were held. How proud we were of the soldier boys gathered, after the lowering of the flag at sundown, to make another obeisance to the King whose kingdom is an everlasting kingdom and whose rule has no end. Among the scores of white soldiers direct from Portugal, some expressed to us their admiration for these stalwart soldiers, and stated that their first hearing of the gospel had come to them through the efforts of Sachipipa and his fellow-Christians.

A WORD TO INDIA'S EVANGELISTS

By ROBERT A. HUME, D.D.

THE evangelist should himself be a gospel, and should himself have an experience of how the Lord Jesus helps him.

The second essential for effective evangelism is an adequate saviour-feeling in the man who speaks. Much of what is called evangelistic literature makes the impression of coming mainly from the head of the writer, not from his heart. But the Christian gospel is mainly a compassionate, brotherly feeling, not an intellectual argument. The first word of the Christian gospel is not sinner, not God; not even Jesus. It is the word Brother. This was the first word that the perplexed Saul heard, which the old Ananias spoke when he came, and putting his hand on the trembling persecutor said, "Brother Saul." The successful evangelist, like a brother, must himself be touched with the feeling of the other man's infirmities, and must make him feel that the evangelist is a brother. The incarnation is the secret of the Cross. . . .

One common, serious defect in the teaching of some so-called evangelists is that they attempt too much. Give only most important truths. Some men think it necessary to try to express what they consider "the entire counsel of God" and "the whole gospel." On the mistaken assumption that this is essential in a Christian message to a Hindu, a Mohammedan, a Parsee, a nominal Christian, these men feel called upon to affirm or to imply that acceptance of all or nearly all the doctrines of a full Christian creed is essential to one's becoming

a disciple of Christ. What a merciful and wise Saviour Christ was, who said, even to his experienced twelve disciples, "I have yet many things to say unto you, but ye cannot bear them now." With all my heart and with all my intellect I believe in the atonement wrought by Christ, in the Trinity, in the inspiration of the entire Bible. But when giving an urgent, loving message from the Lord Jesus to any brother, would it help or hinder to say or to imply that it is necessary to profess to believe profound doctrines, in the interpretation of which Christians differ among themselves? What a wise evangelist the great apostle was who wrote to the new Corinthian Church: "Brethren, I could not speak unto you as unto spiritual but as unto carnal, as unto babes in Christ; I fed you with milk not with meat; for ye were not able to bear it; nay, not even now are ye able."

In evangelistic messages, we should often express less than we know and believe, but should stress the few essentials, such as brotherhood, the infinite love of our Divine Father as revealed by our compassionate, sacrificing, ever-living Christ, and the ceaseless helpfulness of the Holy Spirit.

TURKEY WISHBONES

From at Least One Friend of the Moslem

"Whatever bad effects the war may have had in this country, it has shattered the cohesive unity of the old despotic rule, and although it has driven the country into chaos, it has at the same time brought the country face to face with problems which have vital importance in the life of the people. The thing which is distinctively new is this: that the people of this country have begun to break free from the old established custom in thought and practice, and have begun to feel free to think and to express opinion on vital problems."

"A Moslem young man called on me one day. He belonged to a rich family. He has come to see me many times. One day he opened his heart to me. He told me from his own experience that he had learned nothing good from his Turkish education, nothing good from his Moslem relations. He went on saying that the greatest obstacle to progress in this country was the Moslem religion. He told me also that he had other companions of this same mind, who came together in the evenings and discussed among themselves the questions of the day."

"The other day I called on a leading Moslem doctor, a specialist in nervous diseases, a man with a great knowledge of modern psychology. We had a very long talk together about the conditions in this country. I was astonished to see how he spoke, coolly and soberly, of the great need of this country for a change of spirit in social, moral, and religious relationships."

"One of the most interesting books published lately in Constantinople is a book written by a most honored Persian Sheik, in which he takes as his theme the relation between the Persian disintegration and the Religion of Islam, and so puts the problem before the consideration of the general public."

"The most striking change in all the phases of life in this city is the change in the women. The secluded Moslem woman of fifty years ago is

now out of her harem and has begun to take part in public life. One is astonished to see Moslem women in the streets with unveiled faces, buying and selling, keeping small stores, walking with their men friends, chatting and laughing. The woman who could hardly speak in her harem is now talking in the streets with Christian men."

"These incidents do not stand alone, but signify that in this apparent neutrality or silence, the minds of the people are active on national, social, educational, moral, and religious problems; that the people and the leaders of this country are in urgent need for new light and good guidance to mold their ideas rightly; and that there are new lines of activity open."

LESSONS FROM GREAT FOREIGN MISSIONARIES

C. E. Topic for May 28, 1922

BY HERBERT W. GATES

Scripture reading: Acts 13: 1–12.

Barnabas and Saul, pioneer missionaries of the First Church of Christ in Antioch, sailed for Cyprus and entered upon the duties of their new office in that island. Such is the picture given in the reference suggested for this topic. To fill out the picture, one must read the rest of Acts and the letters of Paul, written to the churches in which he had labored. Take I Corinthians 9: 22 as a summary of his method and aim.

Any one who reads missionary biography must be impressed with the adaptability of the missionary. Away from home, in strange lands and among strange peoples, without any of the accustomed conveniences and helps, he is inevitably thrown back upon his own resources.

There are two ways of approaching this topic. One may read the lives of outstanding missionary leaders and note the characteristics that appear therein. The only trouble is to decide where to begin in the long list: Livingstone, Judson, Carey, Coan, Mackay, Hannington—we have just begun and all are full of interest.

Or, one may take a few mental and spiritual traits that characterize all successful missionaries and seek for illustrations of these in the biographies. Let us consider four such traits, without debarring any of the others that may suggest themselves.

1. *The Pioneer Spirit.* Early missionaries and many modern ones have gone out into hitherto unexplored and unknown regions and have added greatly to the world's knowledge. Most missionaries have to blaze new trails through jungles of ignorance, superstition, and human misery.

Take "Long Jim" Stewart of Lovedale, for example; deciding to be a missionary while plowing in the home field, opening a new mission in Central Africa, and doing pioneer work in the industrial training of the Negro. The story is well told by J. Lovell Murray in his *World Friendship, Inc.*, pages 82–86.

In the same book, pages 73–75, is a fascinating glimpse of Tyndale-Biscoe, English athlete and scholar, breaking through the barriers of caste-prejudice and ignorance in Hindu India.

Or, one may send to the American Board, 14 Beacon Street, Boston, for one or more of these pamphlets: *Morrison and the Opening of India, Judson and the Gospel in Burma,* or *Carey and the Land of India.* Each is a thrilling story of pioneer work.

2. *Belief in One's Message.* "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." So Paul and so every really successful missionary since his time. When some one sneeringly asked Robert Morrison if he really expected to make any

impression on the empire of China, he replied, "No, sir, but I expect God will."

Chapter IV in Dr. Fleming's *Marks of a World Christian* gives good material on this point. Consider the value of this kind of faith in any service.

3. *The Ability to Do Things.* Again, comparisons are difficult, but is there a better example of this power than Joseph Neesima? An exile from his land for the sake of education, therefore a criminal in the eyes of his government, he forces recognition and respect from high officials. Refusing preferment and power for the sake of his Christian ambitions, he invites misunderstanding and yet compels friendship and protection. Finally, he establishes a great university through coöperation and trust from Christian America and non-Christian Japan alike, and all through the power of a sublime faith, indomitable courage, and dogged persistence. *The Life and Letters of Neesima,* by Arthur Sherburn Hardy, is to be found in most libraries.

Cyrus Hamlin in Turkey is another example of this same executive power. One may read this story briefly in *Under Many Flags;* in Hamlin's autobiography, *My Life and Times;* or in a pamphlet sketch of Cyrus Hamlin by A. R. Thain, which may be secured by writing to the American Board.

4. *A Sympathetic Attitude toward Others.* The modern missionary goes in a spirit of understanding to build upon the best in the old faith that may lead to the new. This gives emphasis to the native church movement and to the development of a trained leadership from among the native population. On this point read Chapter II in Fleming's book above mentioned.

Consider the value of such traits as these. What others do you discover? Are you cultivating them yourself?

LETTERS FROM THE FIELD

American Visitors in Madura, India

"The American College at Madura has enjoyed the visits of and lectures by several prominent Americans on tour recently. The war period interfered a great deal with our guests from home, but now they are beginning to come again, and this last cool season brought a number to our mission, whom we were delighted to see and hear.

"First came Prof. George M. Dutcher, vice-president of Wesleyan University, Middletown, Conn., who was spending his sabbatical year in the East, and of course must see India. He preached on Sunday evening, and delivered three splendid lectures at the college on 'The Bases of An International Order,' dealing with the Economic, Political, and Moral bases.

"Then there blew in one day and out again the next day a typical American tourist, who was the very impersonation of his name—he was Mr. Hurry, of the World's Christian Student Federation; and despite his rush we were glad to get a glimpse of him, and to have him speak to our Christian students.

"The visit of Mr. Fred B. Smith, of New York City, was quite an event in our town. He is now making a tour of the world, under the auspices of the World Alliance of Churches and the Federal Council of Churches in America, for the purpose of promoting international friendship and good will. He lectured in the American College Hall to a representative gathering, over which the district judge presided, on 'International Friendship and World Peace,'

and next morning conducted a conference on the problem of how to promote World Peace. Smith is a big man, and his genial spirit is a great asset in promoting friendship and good will. He is doing a fine piece of work.

"Our most recent joy came from a visit from Prof. C. H. Van Tyne, head of the History Department of the University of Michigan. He came to India at the invitation of Sir Frederick Whyte, president of the Legislative Assembly, to study at first hand the political situation in India, and to report his findings to the American Press. There is a mass of literature appearing in America inspired by intense hatred to the British connection, and containing the most astonishing lies. It was for the purpose of finding out the truth, and reporting that truth to America through the press, that Dr. Van Tyne undertook this mission. We shall await his articles and book on the subject with great interest. He has had exceptional opportunities of studying the Indian political situation.

"When Professor Van Tyne landed in Bombay, it was promised that all doors throughout India would be opened to him, and he found that to be literally true. He has interviewed, in the course of three months, hundreds of people representing all races and all shades of political opinion—officials and non-officials, Extremists and Moderates; and so his report coming from a disinterested American, well trained for just that kind of investigation, will be especially welcome.

"Professor Van Tyne lectured in the American College to a large and representative audience on 'American Political Parties.' He sketched the rise and history of the two great political camps in America—the Democratic and Republican Parties—and cited the Democrat Woodrow Wilson and the Republican Theodore Roosevelt as the most striking modern examples of these two essential political principles.

"We always enjoy the visit of our friends from the homeland, because they bring to us messages both old and new; and good news from a far country is like cool water to a thirsty soul, especially in these hot days and troubled times of modern India."

Albert J. Saunders.

Chikore, Rhodesia Mission, Africa

"The past term at school has indeed been blessed. Many of our boys and girls have confessed Christ. . . . During the past week the Christian boys and girls have been holding prayer meetings. For the first three days no apparent move appeared among them, but on the third day one who had held out a long time confessed Christ before the people. The young folks are very happy about this young man, and before the evening devotions I went with the girls into the woods and all knelt under the trees. How the girls did pray!

"Just after supper they sent for me, saying I was wanted at the girls' prayer meeting. When I entered the kitchen some of the house girls were dancing around and could scarcely contain themselves for joy. Some were singing, some were crying. One girl, who had asked me to pray for her special girl friend, had sent for me because this girl had confessed Him and she wanted me to know. Margwisa is a big, strong girl who has held out stolidly against God. Through him she will become a great power for him.

"Next morning, before school, I was called out by the girls. A Portuguese woman, whom one of the girls had talked to when away on tour recently, had come. She had no clothes above the waist. Her hair was full of red clay mixed with oil. She said she had come because she wanted to be a Christian. She had been married according to native custom, had lived with her husband, but as he had never

paid over any cattle for her, she was not legally married. The husband had died. In such cases the fathers usually rise up, sooner or later. Next morning the woman—Mujeyi—went to school with the girls and at the close of school rose up and said she wanted to be saved; she did not know exactly what to say, but after standing for a few moments she said, 'I want God.' We did not close the service at once and in a short time 17 of the boys and girls confessed Christ. Some are small and young; others have been for seven or eight years in the school. They know what they are doing! My soul is filled with joy—but still there are so many who have not confessed him." *(Miss) Ivy Craig.*

From Mount Silinda, Africa

"Mr. Mather and I took a trip to Mutema's country, two or three weeks ago. The schoolhouse there is unfinished and the pupils gather under a huge baobab tree. I want to tell you about the evening meeting held for the Christians. We sat on the ground between two huge baobab trees. After the singing of a few hymns and the reading of the Scripture, we blew out the candles, and I talked better Chindau than I ever had before. You see, there was such a wistful, hungry look on the faces of four or five young folk, that told how barren and empty they had found life. They seemed burning with the thirst to have in their hearts 'the drink unpriced, the burning cataracts of Christ.' The moon came from behind a cloud, the big smooth trunks of the baobab trees gleamed gray in the moonlight, the bare arms and legs of some heathen children stretched on the ground gave almost the same gray effect; the circle was hushed; it was for them apparently a great occasion. And no wonder! A handful of Christians planted in the midst of heathenism like that does not enjoy an easy life. It was joy unspeakable to bring them a message. The Saviour seemed to come right into our midst. The voice of Good, the Christian headman, who may some day be chief, shook as he gave the most moving testimony I have yet heard from native lips. Riding between two out-station schools, I overtook two boys, twelve or fourteen years old. One of them wore a broad-brimmed straw hat (very unusual), and he had the blackest bright eyes and the whitest teeth! You could imagine a big slice of watermelon in his mouth. But his shirt was the most disreputable dirty brown. Some of it dirt, and some of it, according to my theory, just the pigment from his skin. The grass, where there is any in a native path, is a brown color, made so, I think, from the pigment of their skin.

"I aired my Chindau a bit with these boys and then told them I was troubled by the affair of their shirts. Had they ever washed them?

"'No, Mfundisi, we have no soap.'

"Well, if they would come to my

THE HEATHEN CHIEF AND HIS SON, PAFIWA, WHO CONFESSED CHRIST RECENTLY

house and cut grass for me I would give them some soap. Had their hearts been washed?

"'No.' I was troubled about that more than about the *ndaba* of the shirts. Did they know how they could have them washed? By the blood of Jesus. I had had my heart washed and I was so happy. He is such a friend! He gives me joy and peace and power to overcome temptation. The following Monday one of the boys came and hoed for me and I saw that he washed his shirt white. He said the other boy was sick and would come another time; but I think the real reason for his non-appearance was that there was very little shirt left on him to wash. It was time for the lad to go home, and after the customary good-bys had been said, he stayed. He did not go. He wanted something. Soap! So he could wash at home, if you please!

"The school in the valley is new and the people there rather hard. If you could see the glint in the eye of a heathen you could appreciate the miracles that have been worked by the gospel right here. The last time I stopped there one girl confessed Christ; and yesterday afternoon, after a young girl from Silinda had finished speaking, with no invitation from any one, they stood up, six or seven of them, and confessed their Saviour, not knowing what would be their reception at home—or rather, knowing too well.

"My wildest dreams about the joy of foreign missionary service have been, are being continually, abundantly realized." *Rev. F. R. Dixon.*

Ingtai, Foochow, China

"Since February 1 my day has been crammed with events. We had our big annual Bible Conference of all the workers and Christians of the district for five days. Dr. Beard and two of our Foochow pastors were up to help us. On the last day came Leger [Rev. S. H. Leger], and on Monday morning, with Fred Donaldson, of Ingtai, Beard and Leger, also Mrs. Gebhart, Phoebe Beard, and Miss Lanktree and the three Chinese pastors, we started for a three days' tour up to Sing Kan City. With malice aforethought I took them over the mountains and on a real tour of the chapels. I wanted our Foochow friends to see a little of this great unoccupied field. We had a glorious tour. Weather was fine. We reached Sing Kan City in good season for the ordination. It was a great day for that church. The crowds were there; the gentry of the town were out in force. A crowd of students whom Mr. Gong (the new pastor) had trained were all eager to help.

"Next day the guests took boat for Foochow and Fred Donaldson and I planned to start up country for a further tour. We had a good Sunday at Diong King, then having been delayed two days by spring rains, he felt he must turn back for the opening of school on the 16th, so I came on alone. It is a great region I have never before entered. Here amid wonderful mountains were big rich villages. I am sleeping and being entertained by the local guards in a pagoda. How vastly different from the reception of the past when Mr. Woodin and others were looked upon with suspicion. The leading men of the town were all here at a feast this noon! and tonight we were out to attend another feast. The country is marvelously prepared for an advance. We are straining every nerve to meet the demands of the new day. The only thing that worries me is that these hard-fisted mountain farmers are eager to drive a sharp bargain.

"With keen competition for the preachers, I play off one place against another and make them bid up!"

Rev. Edward H. Smith.

From Tehsien, China

"The Chinese Christians have been intensely interested in the Pacific Conference. They have shown more interest than other people because

they have been trained to larger appreciation of national and international affairs. They have been praying for the conference daily during its sessions. They have arranged for lectures on the subject, to which the public in general has been invited. Their interest has been shared by all of the journal-reading public, especially in large centers.

"This interest has not been entirely disinterested. Indeed, its chief idea has been the thought of what advantage might accrue to China, particularly in relation to Japan, but also in securing greater justice from the Occidental nations. In these hopes China has been less disappointed than for a time seemed inevitable. The effect, provided the promises are carried out, is sure to be excellent.

"The real need of China is not protection from outside aggression, but internal renovation. Political integrity, which ought to be the outstanding virtue of a governmental system based until recently on Confucian ethics, is notably the weak point. Under the republic, there has been no improvement: we often think conditions are worse than under the old empire. Renovation of character is needed, both among the office holders and among the mass of the people, if China is to prove herself fit for the status of a republic.

"Education for the whole people, leadership in education and in morals, a vital basis for such morals, and a vital inspiration for such leadership —these are the great needs of China. Here is the immediate and greatest service that Christianity can render. Here is our task, the task of the missionaries and of the Chinese Christian leaders already associated with us. We know it, and this is in our favor. If our American Christians know it, and know the critical need of rendering this sort of service before some new paganism has enthroned itself, they will push the work in this land with intense vigor."

Rev. Charles E. Ewing.

Philippopolis, Bulgaria

"Practically every town and village in Bulgaria is now ready to listen to the Gospel message, and there is but little if any open opposition to our work. I have great need for an associate for this work, as I am the only man in this touring work. The Ford car I have helps greatly, and the same car would serve two of us if I had a companion."

Rev. W. C. Cooper.

Thessalonica Institute, Salonica, Greece

"We are reaching out to further growth. I would so like to see the Girls' Department established before the Good Master calls me. We need also a good deal more land. The Ellen M. Stone Infirmary is a most interesting building. The lower story contains apartments for the Bertholf family; the upper story, the infirmary, with a room for eight or ten beds, a room for infectious cases, and a room or rather two rooms for a nurse and house-mother, with nice little kitchen and bathroom. It has a most wonderful open porch facing the south, cut off entirely from the north winds and with a most enchanting view of the country to the south of Olympus and the sea. . . .

"What a world it is that we live in in these days! Almost everything about here seems to be in a disturbed condition, monetary conditions are upset, railway accommodations and connections are uncertain, and railway roadbeds in a bad state, leading to many accidents. Think of five days to Vienna, when we used to go in about thirty-six hours! Then health conditions were perhaps never so bad; the war seems to have left behind it a legacy of disease. Political conditions are unsettled, and the spiritual needs of these people never more apparent and the means of meeting those needs so terribly small! The Good News, the Gospel, seems to be the only remedy."

Rev. John Henry House, D.D.

NEWS FROM THE MISSIONS

CONSTANTINOPLE

United Prayer, a new monthly bulletin issued by the Executive Committee of the Constantinople Christian Workers' Union, registers a rising tide of prayer and expectant faith among the Christian workers of the city. The purpose of the Union is to promote a spirit of fellowship in prayer and Christian growth, and unity in effort and service. Seventy-five members, representing twelve different religious organizations, are coöperating. A member of the American Board staff is chairman.

Secondary Education is the great educational need of the present in Constantinople. Existing schools are terribly over-crowded, and many thousands of children of school age are either on the streets or engaged in unsuitable labor. The American Board mission's three secondary schools, with a total enrollment of 600 pupils, are more appreciated than ever. Nothing succeeds like success.

The Pathfinder Social Survey of Constantinople is just being published by Macmillan, New York. This book reveals life in Constantinople today as no other does. Three of the ten sections are written by members of the American Board staff in Constantinople.

American Tourists are taking Constantinople by storm this spring. Of five shiploads expected, two have already arrived. A 4,000-copy special edition of *The Orient*, setting forth the work of the American Board in the Near East, is being distributed among these wide-awake, generous American travelers.

SMYRNA

The club for Turkish young men recently organized through the efforts of Prof. J. Kingsley Birge, of International College, has a building well adapted for the uses of the club, with rooms for conferences, classes, cafeteria, social gatherings, games, and sports. The Turkish young men of the city seem enthusiastic over the enterprise, which already has a membership of sixty-seven. The classes in English and French are well attended. The spirit of the men and women in attendance seems earnest. There are large possibilities in this new venture. This is a practical way of bringing good influence to bear upon the Moslem population of Smyrna.

SALONICA, GREECE

Mr. Brewster reports that in Kavalla—the third largest city in Greece; the richest, also, because of a vast tobacco industry—there is evidence of a real hunger for the Bible. As he says, "People are getting good wages and want to spend their money for something besides bread and clothing." The people of Greece are spiritually as well as intellectually undernourished. We cannot believe that the Greek Government will long continue to bar the Bible from popular use.

BULGARIA

It has been decided to move the Publication Department of the Bulgarian section of the Balkan Mission from Samokov to Sofia. Rev. R. H. Markham, who is in charge, has already purchased a house at Sofia for the purpose. The Board's institutions in Bulgaria have the largest registration this year that they ever have had, 320. The quality of the students, moreover, seems better than ever before. The churches, too, seem better attended than for a long time. The crying need, however, of this field, as of other fields the world over, including America, is a consecration of more young men and women to Christian work.

SPAIN

A few figures are given us by Mr. Bowers showing how much more expensive the work in Spain is now as compared with the cost of the very same work seven years ago. For example, the work at Zaragoza, which in 1915 cost the Board about $1,650, now requires $2,250. That at Logrono, which cost hardly more than $900 in 1915, costs now $1,364 a year. At Bilbao we are paying $1,372 today as contrasted with $406 in 1915; all this for the same work. Throughout the field the Board is giving $9,222.44 each year for what it calls the "general work." In 1915 this same work cost the Board $6,221.59. This means an increase of about fifty per cent in the cost of running the Spanish Mission, excluding the salaries of the missionaries and the Woman's Board work at Barcelona. Though this is less than the increased expense in other fields, yet in a land like Spain it prevents the seizing of some remarkable opportunities.

SHANSI, NORTH CHINA

Governor Yen has established an office in Taiyuanfu for the purpose of examining all civil as well as military officials to discover whether or not they smoke opium. After four successive weekly examinations by the doctors, they will be given certificates to show that they are not users of opium. District magistrates and officials in other cities will go in rotation to Taiyuanfu each month for examination.

The daily inspection of the trains on the Chen Tai railroad is gradually suppressing the smuggling of opium and "golden pills" by engineers and firemen. In order to encourage the cultivation of wheat and other cereals, all farmers without money for the purchase of seeds may receive assistance by presenting themselves to the chief of police; the idea being to crowd out the possibility of raising opium by enabling all to raise grain.

General Feng Yu Hsiang, the far-famed "Christian General" of China, who is now the Governor of Shensi, where the Board has a number of outstations, recently wrote to Fenchow requesting fifty Christian workers for work among his soldiers.

The new kindergarten school building in Fenchow, Shansi, has recently been opened. The rooms are large, full of sunshine, one being circular in shape and having a fireplace and a bay window. A room for tables is so arranged that little plays which delight the children can be presented from it as a stage. There is a teachers' room and a "cloak room," which will also serve as a wash-hands-room, since cloaks are not numerous. The building is the gift of Mrs. R. J. Bassett, of Evanston, Ill., while the kindergarten itself is supported by gifts from the Oberlin Kindergarten Training School.

In Fenchow, recently, it was decided by a joint committee of Chinese and Americans to publish a church paper for the Fenchow constituency, to be called the *Shansi-Shensi Christian Monthly*. All departments of the church work—evangelistic, educational, medical, and social—are to be presented, a competent Chinese acting as contributing editor in each department.

MARSHALL ISLANDS

Several Spanish Catholic priests have taken up work in this group. The only Protestant missionaries in this American Board field are Miss Hoppin, at Jaluit, and the Misses Baldwin, at Kusaie. The Board has long been searching for a missionary family for this isolated but rewarding field of labor. Several years have slipped by since Mr. and Mrs. Maas left. The furloughs of the lady missionaries are long overdue.

Mr. Karl Heine, who is associated with the mission, reports the purpose

of the Japanese Government to take from each of the larger islands in the Marshalls ten children for the Government school at headquarters. This educational policy of the Government, however, has not yet apparently conflicted with the mission school work. Mr. Heine reports that the governor informed him recently that no children would be taken from the mission school at Imroj.

MADURA

An interesting method is used by the Madras Government to stamp out stealing among the Kallars, or Robber Caste. Having failed in many other attempts, the Government last year decided on the Panchayet system, by which five or seven of the leading men of each village were made responsible for their village. These were to stop thieving; they were to see that the children attended school; they were to keep the village clean. When a village conformed to this, then the nightly roll call would be stopped. We understand that now only about five of the 400 Kallar villages are checked at night. This would seem to show that stealing has either stopped entirely or has slipped out of sight. According to the missionary, the Kallar country often recalls the parable of the Master. The evil spirit of thieving has been largely cast out. The Kallar heart is clean and receptive. If however we do not give Christ to the Kallars in this crisis, the evil spirit will return with many others worse than himself.

THE BOOKSHELF

The Book of Missionary Heroes By Basil Mathews. New York: George H. Doran Co. Pp. 280. Price, $1.50 net.

Leaders in our churches who have used Basil Mathews's "Yarns" with boys and girls will welcome this volume. In it he has included many of the stories which appeared in the "Yarns," but he has added others to them, so that the volume links the great missionary centuries together. He shows how the torch has been passed on from age to age: from St. Paul to Raymond Lull, from St. Francis to John Williams, Livingstone, Mackay, and on to Mary Slessor and Dr. Shedd, whose lives have so recently been laid down.

The "Yarns" were written for leaders, and suggestions were given for the use of the material with the boys and girls. This volume is the sort of book to put into the church library for the boys and girls themselves to read. At the same time, leaders will find it a valuable source of story material. M. E. E.

The Bible: A Missionary Message. By William Owen Carver, LL.D. New York: Fleming H. Revell Co. Pp. 192. Price, $1.50 net.

That this is not a new theme, Dr. Carver recognizes. He does give a fresh and suggestive study of the theme, though it is occasionally somewhat meticulous. Each chapter is followed by a series of trenchant questions, making it a possible textbook. The most original section of the book is the chapter on Prophecy and the Missionary Message. R. F. Horton's *The Bible as a Missionary Book* is still the standard volume on this topic. C. E. W.

WORLD BRIEFS

The Korean Congregationalists sent word recently to the mother Kumiai Church in Japan that from January 1, 1922, they would be independent, meaning by this that they were able to support and direct themselves without the help of the Japanese.

A bond issue for the rebuilding of 3,000 churches destroyed in the devastated area of France has been authorized. It will amount to 300,000,000 francs, at 6% interest and payable in thirty years. The issue will be guaranteed by the government. A regu-

lar liability company has been formed to carry out the reconstruction.

It is reported that a terrific explosion occurred in Monastir, Old Serbia, on April 19, when an ammunition dump—relic of the late war—blew up. The railroad station was destroyed and an immense amount of property damaged. The number of killed and wounded is not yet known.

The American University at Cairo has enrolled, this year, 201, as against 150 last year. Forty-eight students are sons of Government officials, 8 sons of lawyers, 10 of doctors, 3 of judges, 7 of civil engineers, etc. Fifty-six per cent of the enrollment is Moslem, and for the most part the students are Egyptians.

A certain Maine newspaper contained the following reference to a well-known lecture of the Board's:—

"Next Sunday evening there will be a stereopticon lecture at the Congregational Church. The subject will be 'Hinduism,' the religion of 333,000,000 gods. All are cordially invited to attend."

Mr. Toyohiko Kagawa, of Kobe, the well-known labor leader, is planning to establish, we understand, a Labor Institute in Osaka or Kobe. Lectures will be given not only on the labor situation in Japan, but also upon the labor problems of other countries, with a view to making comparisons and to applying the experiences of other nations to the situation in Japan.

The owner of the *Montreal Star,* Lord Atholstan, has given $100,000 for the interior cancer research fund of London, of which Lord Balfour is chairman. A second sum, also $100,000, is to be offered as a prize for the discovery of the cure for cancer. This prize is open to the world, the award to be decided by the Royal College of Physicians and Surgeons of London, England. It is a notable fact that many contributions to the world's knowledge as to the causes and cures for mysterious diseases have come through missionary doctors.

A Brahmin gentleman of prominence in one of the South India cities, after talking with Dr. Stanley Jones, said, "I suppose you evangelists sometimes get discouraged over the small results in conversions among educated classes; but there is no need to be, for you do not know how far your gospel has gone. Our lives have been utterly revolutionized by the teachings of Christ. I could now call myself a Christian Brahmin. And though I might not have the courage to come out, I with many others am trying to order my life on Christian principles."

A San Francisco paper tells the story that Mr. John D. Rockefeller, Jr., who was recently in the Far East, appeared at the Imperial Garden Party in a borrowed frock coat, not possessing (or at any rate not having with him on his travels) the garment needed by those who accept such invitations. Mr. Rockefeller is said to have borrowed the coat from the American ambassador. Commenting upon this, the *Japan Weekly Chronicle* says: "In a democracy the possession of an undue amount of wealth could never be held to justify a man in economizing on his own wardrobe by wearing out the clothes of others, and the possession of wealth obviously ought not to give the plutocrat the right to ravage the ambassadorial wardrobe. But as a citizen of the United States has almost a constitutional right to shake hands with the President, so too, after this precedent, he might assert his right to borrow a diplomatic official's frock coat. It is only expanding the principle of equality a little further."

THE CHRONICLE

The Japan Mission has appointed as delegates to the annual meeting of the A. B. C. F. M. North China Mission this month Rev. Hilton Pedley, D.D., of Kyoto, and Rev. Frank Cary, of Otaru.

. . .

The following members of the Japan Mission have been asked to serve as delegates at the National Christian Workers' Conference in Tokyo, in May: Dr. G. M. Rowland, evangelistic; Rev. F. O. Lombard, educational; Rev. C. B. Olds, social; Miss Estella L. Coe, evangelistic and social; Miss Charlotte B. DeForest, educational.

Dr. Willoughby A. Hemingway, of Taiku, is about to take two months' special study in the Peking Union Medical School, the first month to be devoted to work on the eye.

. . .

Miss Gertrude E. Kellogg, R. N., of Fenchow, attended the National Nursing Association of China, at Hankow, last January.

. . .

BIRTHS

December 21, 1921. In Fenchow, Shansi, to Dr. and Mrs. Percy T. Watson, a daughter, Marjory Ellen.

January 11. In Taiku, Shansi, to Rev. and Mrs. Wynn C. Fairfield, a son, John Francis.

ARRIVALS IN THIS COUNTRY

March —. In Seattle, Wash., Rev. and Mrs. Frank B. Warner, of Taiku, Shansi, North China Mission.

March 29. In New York, Miss Elizabeth Johnson, of Ahmednagar, Marathi Mission, India.

April 7. In Boston, Mass., Misses Emily R. Bissell, Gertrude Harris, and E. Loleta Wood, all of the Marathi Mission.

April 13. In New York, Rev. Clarence D. Ussher, M.D., of Erivan, Caucasus, Asia Minor.

ARRIVALS ON THE FIELD

February 17. In Bombay, India, Miss Lillian Picken, returning to the Marathi Mission.

March 4. In Constantinople, Rev. Ernest C. Partridge and Dr. Charles E. Clark, returning to Western Turkey Mission.

DEATHS

February 28. In Ahmednagar, India, from typhoid fever, Rev. A. S. Hiwale, B.A., B.D., pastor of First Church in that city, and one of the leaders in the Marathi Mission. As a youth, after graduating from the Ahmednagar Divinity College, by his own exertions he managed to get to America, where he studied in Bowdoin College and Bangor Theological Seminary. Then he returned to his native land and became an Indian worker of the Marathi Mission. His special interests were in personal evangelism, in the spiritual and economic elevation of Indian Christians, and in self-support in the Indian Church. Latterly he and his wife have conducted in Ahmednagar "The Sir Ratan Tata Institute for Destitute Children," in which they have cared for about 400 young children. Sir Ratan Tata was a Parsi millionaire philanthropist, upon whose decease the trustees of his estate assigned sums for the support of various charities. To Mr. Hiwale's institution, named after Sir Ratan, the trustees are sending 2,500 rupees a month. No American missionary and no other Indian Christian could have secured such money from non-Christians. Now that Mr. Hiwale has passed away, those trustees are asking Mrs. Hiwale to continue the institution.

At Mr. Hiwale's funeral the great church was crowded with not less than fifteen hundred people, among whom were the Parsi chairman of the Ahmednagar Municipality, and Hindu and Mohammedan friends.

April 13. In Boston, Mass., at the home of his daughter, Mrs. George L. Lincoln, Rev. William Hooker Gulick, for fifty years, until his retirement three years ago, a missionary in Spain under the American Board of Commissioners for Foreign Missions, at the age of 88 years. Born in Hawaii, son of missionaries of the same Board under which he served, Mr. Gulick served in the Civil War and later graduated from Union Theological Seminary. He married Miss Alice Gordon, of Auburndale, Mass., and the young couple founded the International Institute for Girls, in Madrid, Spain, a school which combined the lower schools and prepared girls for the university. The school has since been transferred to Barcelona.

One of Mr. Gulick's brothers has been a missionary in Japan and China. A daughter is the wife of one of the professors in Robert College, Constantinople.

(Further notice in the June *Herald*)

Who's Who on the Mission Field

MISS LULU G. BOOKWALTER, Uduvil, Ceylon Mission, 1911, Principal Girls' Boarding School, member of Ceylon Board of Education, and on its sub-committee for revising the Code.

Uduvil Girls' School will celebrate its centenary in 1924. The "Old Girls' Association" of Ceylon recently held a meeting at which 250 former pupils were present. The Cambridge examination records of the school are very high. An educational clinic is a feature of the school, probably the only school in Ceylon where the pupils undergo the "mental test." Each class has also a weekly lesson in rhythmics, ear training, and musical appreciations under the teacher of music.

REV. WILBUR S. DEMING, Ahmednagar, Marathi Mission, 1919, now owns a Ford car and is therefore in a position to treble his efficiency. He calls this gift of some Hartford friends the "Deming Gospel Wagon," and asks us to picture him, Mrs. Deming, and three Indian Christians—a preacher, a singer, and a drummer—off on evangelistic tours occasionally, particularly among the village schools.

REV. EDWARD B. HASKELL, D.D., Samokov, Bulgaria, Balkan Mission, since 1891.

One of the greatest trials which a veteran missionary has to endure is to be deprived of the fellowship of churches he has helped for years. Dr. Haskell can no longer cooperate with the Bulgarian churches which are now within the boundaries of Serbia and Greece. "Twenty-one years of my greatest energy and vigor," he writes, "were given to that field. What thousands of

miles I have plodded on horseback and muleback, in sun and rain, sleet and snow, to carry the Gospel message to those wretched people, now denationalized and forgotten by the world. I have more dear personal friends in the four churches of the Stroumitza plain than anywhere else in the world—and I cannot even visit them." Dr. Haskell is at present serving as head of the department of religious instruction in the Samokov Institute.

Lloyd Lorbeer, Madura Mission, went out 1915.

"Man of unusual physical power which has enabled him to go up and down the Kallar country on his bicycle or on foot at a rate that has given several of the Indians a good 'work-out.' He is a Californian, and has the spirit of the West. He is ready to try the untried. He has gone about his work with the Kallars [criminal tribes.—Ed.] in a big way. . . . And when a Hindu told our pastor the other day that 'Lorbeer Dorai never ought to die,' he was giving his humble testimony to the spirit in which Lloyd Lorbeer has worked, a spirit which in some measure, at least, he has put into our force of forty to fifty men."

Rev. Ernest Pye, Professor in Anatolia College, Marsovan, Turkey, 1911; now on furlough in America.

Professor Pye recently gave a course of lectures on Islam at Bethel College, Newton, Kan., his subjects being: 1, Islam and Tragedy in Turkey; 2, The Underlying Religious Idea in Islam; 3, The Central Problem and Theory of Scripture in Islam; 4, The Place Accorded Jesus in Islam by Islam; 5, The Mahdi, or Life's Last Events. The return of Professor Pye to Turkey has been authorized by the Board, and he will serve as instructor in the new School of Religious Education at Constantinople until the way opens for him to return to Anatolia.

Rev. Henry H. Riggs, formerly of Harpoot, now General Missionary, Constantinople; went out in 1902.

Constantinople has always been a city of many peoples and many tongues. A special effort is being made to reach some strangers not touched before. A Russian service is held weekly at the Bible House, and Kurdish services have for some time been held in one of the khans of the city. On February 26, Mr. Riggs spoke in the morning in Pera in the large Armenian Protestant church, using the Armenian language; then went over to Stamboul and spoke in Kurdish; then to Balat, where Turkish was the language of his sermon; and lastly preached a sermon in English to our boys at the Sailors' Club. On the same day Protestant services were being held in French, Greek, and Russian in other parts of the city.

Rev. Clarence D. Ussher, M.D., appointed in 1898; formerly of Van, Eastern Turkey, recently of Erivan, Caucasus; arrived April 13 in this country.

At the time of the Bolshevik advance into Armenia, Dr. Ussher was the only American in its capital, Erivan, and his presence accomplished much in the way of checking panic and curbing violence. He is known and honored throughout Armenia, and even Georgia and Azerbaijan, for he had worked for twenty years as a medical missionary of the American Board in that part of Turkey whence most of the refugees in the Caucasus had come, and he had been the only physician in Van during its memorable siege in 1915. He has written the story of this siege and of his missionary life in "An American Physician in Turkey."

Miss Elizabeth S. Webb, W. B. M. I., appointed to Adana, 1886; now serving temporarily at Alexandretta, Syria, among refugees, says with characteristic faith:—

"God *is* working, but *very* quietly. Most of the work done is in little cottage prayer meetings. We praise God for it, but it i nothing to publish to the world as a revival. The Bible-women are busy all the time, going from tent to tent, finding everywhere those wanting instruction. Prayers or personal confession are a feature of almost every meeting. So in the midst of poverty, distress, and difficulties of all kinds we thank God and take courage."

Rev. W. M. Zumbro, Madura Mission, 1894, Principal American College, Madura

Rev. John X. Miller, Pasumalai, Madura Mission, India, 1903, Principal High School.

"Mr. Patro, Minister of Education, visited Pasumalai and appointed a commission to consider the whole question of national education, and asked both Mr. Miller and Mr. Zumbro to be on that commission. It met for a couple of days and discussed the whole problem; and then appointed a subcommittee to draft definite recommendations. Both Messrs. Miller and Zumbro are again appointed on the sub-committee, being two of the three Europeans on it. I know Mr. Miller drafted the whole recommendation, and he is regarded by the government as the one who most thoroughly understands the situation with regard to vocational training. In this matter certainly Pasumalai is making a very large contribution to the whole of the Madras Presidency." See material in reference to this National Educational movement in *Missionary Herald* for April, 1922, pages 126, 152, 156.

Congregational Summer Conferences

Further information from persons whose names and addresses are given.

KINGFISHER, OKLA. Kingfisher College. March 28—April 2
Rev. Robert Murray Pratt, 713 Kansas Ave., Topeka, Kan.

DOWNS, KAN. May 30—June 4
Rev. Robert Murray Pratt, 713 Kansas Ave., Topeka, Kan.

CRETE, NEB. Doane College. June 9-16
Miss Gertrude Hanford, 408 Ganter Building, Lincoln, Neb.

CHARLOTTE, N. C. June 19-26
Rev. James P. O'Brien, D.D., 399 West Battle Street, Talladega, Ala.

OLIVET, MICH. Olivet College. June 20-28
Rev. E. R. Latham, Lansing State Savings Bank Bldg., Lansing, Mich.

AURORA, N. Y. Wells College. June 23—July 3
Rev. C. Arthur Lincoln, 1400 East 21st Street, Brooklyn, N. Y.

WICHITA, KAN. Fairmount College. June 28—July 2
Rev. Robert Murray Pratt, 713 Kansas Ave., Topeka, Kan.

TALLADEGA, ALA. June 28—July 8
Rev. James P. O'Brien, 399 West Battle Street, Talladega, Ala.

CLAREMONT, CAL. Pomona College. June 30—July 5
Miss Sarah E. Bundy, 831 South Hope Street, Los Angeles, Cal.

CŒUR D'ALENE, IDAHO. Cœur D'Alene Lake. July 1-16 (?)
Rev. Fred Grey, Sixth and University, Seattle, Wash.

TOPEKA, KAN. Washburn College. July 5-11
Rev. Robert Murray Pratt, 713 Kansas Ave., Topeka, Kan.

PLACERVILLE, S. D. Black Hills. July 6-13
Rev. Glen Lindley, Rapid City, S. D.

DIXON, ILL. July 10-16
Rev. Robert W. Gammon, D.D., 19 West Jackson Street, Chicago, Ill.

GREEN LAKE, WIS. July 10-17
Rev. Harry C. Kuhnert, South Milwaukee, Wis.

NORTHFIELD, MINN. Carleton College. July 11-18
Rev. W. C. Timmons, Minneapolis, Minn.

WAUBAY, S. D. Waubay Lake. July 14-21
Rev. Carl P. Bast, Milbank, S. D.

CEDAR FALLS, IOWA. Riverview Park. July 14-21
Rev. Royal J. Montgomery, Grinnell, Iowa.

LAKESIDE, OHIO. July 17-23
Rev. Robert B. Blyth, D.D., 3608 Archwood Ave.; or Rev. C. L. Fisk, 801-805 Hippodrome Building, Cleveland, Ohio.

BILLINGS, MONT. July 18-27
Miss L. Herrick, Billings, Mont.

YANKTON, S. D. Yankton College. July 22-29
Rev. H. H. Lindeman, Yankton, S. D.

Conferences of the Missionary Education Movement

BLUE RIDGE, N. C. June 23—July 3
Dr. W. D. Weatherford, Southern College Y. M. C. A., Nashville, Tenn.

SILVER BAY, N. Y. July 7-17
Dr. Gilbert Q. LeSourd, 150 Fifth Avenue, New York City.

ASILOMAR, CAL. July 11-21
Miss Olive Hutchison, 435 Van Nuys Bldg., Los Angeles, Cal.

OCEAN PARK, ME. July 19-29
Rev. Asa M. Parker, Bridgewater, Mass.

SEABECK, WASH. July 26—August 4
Dr. John H. Matthews, 1928 44th Ave., S. W., Seattle, Wash.

LAKE GENEVA, WIS. July 28—August 7
Miss Sallie A. McDermott, 19 W. Jackson Street, Chicago, Ill.

FOREWORD

PICTORIALLY this June number draws more attention to West Africa than to any other mission field of the Board. The occasion is the adoption by the Negro Congregationalists in America of a plan to open, equip, and sustain a new station, Galange, under our West Central Africa Mission. The famous "King" who gave the call for workers is shown sitting among some of his people.

The cover design and frontispiece of the *Herald* suggests the beauty and potentiality of West Africa.

The third Livingstone letter, which is here presented, promises to be as interesting as its predecessors.

Among the editorials, Dr. Barton's résumé of the situation in Turkey and Dr. Strong's interpretation of new conditions in China deserve special notice.

To those who are following present-day discussions in ecclesiastical circles regarding the centralization of promotional work, Dr. McConnell's report of the recent meeting at Atlantic City will give food for thought.

The rest of the number speaks for itself. We invite, but do not challenge, the criticism of all our readers.

THE CUTATU RIVER, WHICH FLOWS THROUGH THE DONDI CONCESSION, WEST AFRICA